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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: Christ in the midst of me is mighty to heal, and I am now perfectly restored to health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Christ in the midst of me multiplies and increases my thoughts of plenty, and I am bountifully supplied.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
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Health and Prosperity

BY CHARLES FILLMORE

UNITY STUDENTS are taught that Christ is the name of the spiritual man or Son of God, idealized by creative Mind and ever existing as the type man. Jesus represents the natural man or Son of man, who has "formed" the Christ in his mind until it has become the dominant ego. Jesus is no longer Jesus, the son of Mary and Joseph, but Christ the Son of God. This transformation is called regeneration, in which Jesus said we should follow Him and be glorified as He was glorified.

In order to understand the seeming mysteries of Spirit, we must enlarge our ideas of Spirit. As Jesus said, the kingdom of God is very near us, even in our midst; but we do not recognize it, because we have not been taught how to pick up the activities that constitute Spirit. We know that Spirit does not come under the limitations of matter, but just how Spirit and matter are related is not clear. Jesus taught that God is Spirit and that God is within man. We have accepted this

relation as one of the miracles peculiar to Jesus, the one and only demonstrated Son of God. However Jesus said we should follow Him in knowing God as our indwelling Spirit and thus be lifted into the heavens.

The natural man thinks in terms of matter and allows material thoughts to dominate his consciousness. To realize how the Father works through the Son Jesus we have only to think how our mind works in our body. The formless character of Spirit is paralleled by our formless mind that works through brain cells to produce the marvels of our world of affairs. Jesus did not say "God is mind," but He did say that He was guided in all His mighty works by the Father within Him; and as those mighty works involved a very high order of intelligence we must conclude that the Spirit of God may be called the mind of God. This clue to the great creative source of all existence makes our mind of the utmost importance in seeking to know and observe the divine law.

Everyday observation buttressed by the comments of philosophers proves that ideas rule the world. But our national affairs are directed by men who do not acknowledge any authority higher than themselves. The result is a civilization abounding in contradictions, discords, and the final chaos of war. This civilization has been in operation at least six thousand years, according to history, and there is no immediate promise of an improvement so long as the present standards of civilization endure.

That Jesus had a superior mind is freely admitted by all thinkers, while His enthusiastic followers believe that He was and is the veritable Son of God. Those who have inquired into the innate capacity of the mind of the average man and then noted the ex-

pansion of capacity that takes place when this man gets an understanding of his spiritual nature, readily accept the possibility of an expansion until this mind may be equal to Jesus'. Jesus promised that His followers should do the works He did and even greater ones. To do this they will require minds equal to if not superior to His.

To attain this equality with the mind of Jesus will require faith in our innate capacity to express God-Mind, also a mighty invitation to this mind to work through our mind.

The Scriptures state that Jesus grew in wisdom and stature, and we often speculate how that growth took place and what the salient factors were. We take for granted that Jesus had an unusual realization of the mind of the Spirit, but even so He must have used mental culture of a high order to bring to the surface that marvelous Spirit. Many persons have great spiritual impulses that are not expressed. As we study the Gospel story we find that Jesus excelled in affirmations of spiritual might, capacity, unity with the Father, understanding of Truth, and universal spiritual ability. "God is no respecter of persons," and whatever Jesus had potentially we have.

The difference between our mind and the mind of Jesus is that He developed the ideas given Him by the Father, while we are still at school. Having caught the high vision that we can use the transcendent statements that Jesus used without robbing God or unduly exalting ourselves, we should "be about" the "Father's business," which is to put on the Son of God. Paul says that Jesus thought it no robbery to make Himself equal with God, by which He undoubtedly meant that since God was the inner source of His existence, it was logical and

righteous to claim Him as His superidentity.

We who follow Jesus claim a like unity with our indwelling Christ mind, and claiming it, we get an unusual uplift in all our mental and physical activities.

"By their fruits ye shall know them." Here we have positive proof that we stimulate and apply to our faculties a powerful incentive when we mentally and spiritually reiterate the masterful statements of Jesus. This brings us to the proper consideration of the power of our words, which Jesus emphasized repeatedly in teaching and demonstration. We have thought there was some spiritual mystery involved in the marvelous works of the Master, and we have often prayed for a revelation of the secret so that we might use it. Jesus revealed the outlet of the spiritual mind, which is the word, both thought and spoken, and we all have it at our tongue's end and are using it in our daily conversation. Jesus taught that it was the abiding in the spiritual word that resulted in the demonstration of the ideal: "if ye abide in me, and my words abide in you." We recognize the necessity of continuity in other mental fields. The mathematician knows that he must get a certain answer, and he works with his figures until it is attained. It is written that Jesus prayed repeatedly in Gethsemane. We are not informed what words He used; but according to Mark, He "prayed, saying the same words." The potency of holy words, spiritually intoned, is well known to Christian mystics.

The masses of the Catholic Church stimulate the spiritual nature of its adherents and feed their hungry souls. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

All persons hunger and thirst after spirit; if they are not fed with spiritual ideas of some kind they seek to satisfy their hunger and thirst with highly seasoned food and spirituous liquors. Words of Truth, studied and oft repeated, will heal the cravings of appetite. Do not condemn the appetite, but change its food from matter to Spirit. "The words that I have spoken unto you are spirit, and are life."

HEALING THOUGHT

Christ in the midst of me is mighty to heal, and I am now perfectly restored to health.

PROSPERITY THOUGHT

Christ in the midst of me multiplies and increases my thoughts of plenty, and I am bountifully supplied.

(Use from August 20 to September 19)

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The Gospel of God

BY LAWSON WELLS

TEN YEARS AGO I made one of the greatest spiritual discoveries of my life. I was reading the 1st chapter of Mark when I came to the 14th verse and read that "Jesus came into Galilee, preaching the gospel of God." In all my previous years of study and research I had never noticed this overpowering phrase: "the gospel of God." I asked myself just what Jesus did preach during His ministry? He had only the scrolls of the Old Testament as His Bible. Here was the answer to my question. Jesus preached "the gospel of God," that is, "the good news of God" for all mankind. From His very first sermon text, "The kingdom of God is at hand: repent ye, and believe in the gospel," until His final message of "Go ye," He was proclaiming the "gospel of God," His heavenly Father. The sudden revelation in this great truth changed my entire thinking in regard to the Truth of God in the Bible and in all of life. "The good news of God" that had been ringing down the ages came to my soul to lift it up into the very presence of the God of all truth and all life.

In following up my great spiritual discovery I turned to my New Testament and found in the writings of Paul such expressions (in Romans) as "separated unto the gospel of God" and "ministering the gospel of God." To the church at Thessalonica he spoke of "the gospel of God:" "we preached unto you the gospel of God." To Corinth he wrote, "I preached to you the gospel of God." In the writings of the sainted

Peter, I found him likewise referring to those who "obey not the gospel of God."

The overpowering spiritual truth that came to me was this: All truth is God's truth, no matter when, where, or how it has come to humanity. God is truth. All truth belongs to Him and comes from Him to men. Christ is the supreme embodiment of truth in personality, truth incarnate. But I go back to my thesis that there never has appeared any truth in this world that has not come from God. He is the source of all life and truth and love. Wherever truth is there God is. The Truth of God is this "gospel of God" which Jesus came and preached. He and the Father were one. He did only what He saw His Father doing. His message was not His but the Father's who had sent Him into the world. When we have Christ we have the truth in our souls.

The gospel of God goes back to the very beginning of time and will prevail until the end of the ages. It is before the written word of the Bible, it is all through the Bible, and it is all truth revealed by the Holy Spirit since Bible times. Every revelation and all truths that have come to humanity since the creation are of God and from God. Let no mortal man claim origin of any truth. All is from God.

If this thesis is true, that all truth is of God, and I would stake my life on its truthfulness, then it must follow that truths cannot conflict; they have a unity since they all come from God. All truth, no matter when or where discovered, is integrated into larger truth. As God cannot contradict or deny Himself so truth never contradicts or denies itself. While there are all sorts of truths, great truths and small truths, yet they all fit into the one pattern of the truth that is

from God. It is worse than foolish to speak of a conflict between the truths of science and the truths of religion. If the truths are genuine and not mere theories, then they supplement one another and never conflict. God reveals His truth in infinite ways and to multitudes of His children in all ages and throughout all the world, lest any one individual or group or race should claim a monopoly on this truth which belongs only to God. Whenever and wherever we find truth, let us claim it for the gospel of God for all His world.

We of the white race need to realize more fully and sincerely that God is not only the Creator and God of the white race but that He is the God and Father of all the races of men, red, yellow, brown, black, and white. We of the white race have no monopoly on God or on the truth that He has for His universe. In Acts 10:34-35 Peter recognizes that "God is no respecter of persons" or races but that "in every nation he that feareth him, and worketh righteousness, is acceptable to him." All peoples are God's people.

While the Hebrews were the "chosen people" God was still the Creator and God of every Gentile nation and people. While God sought to make His largest and highest revelation of truth through His chosen people that does not preclude His making His truth known to all His children in all lands. When I was a lad all non-Christian lands, peoples, and religions were called "heathen." You seldom hear that term any more. We now know that God was trying to reveal His truth through all of the world's twenty-three or more religions. Christ came through the Hebrew religion because it was far superior to the other ancient religions. But that does not mean that God refused to reveal truth through other faiths and peoples. Paul declares

that God has "made of one every nation of men to dwell on all the face of the earth" and that those peoples who do not have the written laws of Moses have the laws of God "written in their hearts." The Golden Rule is found in eight of the world's religions. But the truth found in the non-Christian religions is very imperfect, it is inadequate, and it is not embodied in any great person. In Christ and the Christian faith we find the fullness of truth and the completeness of the gospel of God.

The gospel of God includes all of God's lesser gospels. It embraces the gospel of nature and the physical universe: "The heavens declare the glory of God." "The earth is the Lord's, and the fulness thereof." It includes the gospel of history and the records of the upward climb of the races. In it we find all the truth of all the writings of all the sages of all lands and all centuries. All beauty belongs to this gospel. All the truth of all the sciences of the ages is of God and from God. All the truth of all the great philosophies of the world belongs to Him, for He created it and inspired the greatest minds of humankind. No one who reads Plato's "Phaedo" can doubt its spiritual inspiration and divine insights.

The gospel of God is the gospel of all nature, all science, all beauty, all art, all history, and all religion. In other words, the gospel of God is all-inclusive and embraces every part and particle of truth that has ever come to the mind of man in all climes, all ages, and all races. It takes all the truth of all the races and ages to make the pile complete. Ulysses said, "I am a part of all that I have met." Like this wayfarer, we may find truth everywhere and "good in everything."

The gospel of God includes the gospels of all the

creeds, denominations, churches, and it is greater than all of them combined. This gospel which Jesus preached in Galilee was neither Catholic nor Protestant nor Jewish. It was Christian. No one denomination or division of the church can claim a monopoly on the gospel of God. It is absolutely nonsectarian and undenominational, because it is the truth. No one can label truth; for truth is of God. If one could gather out of all the branches of the church and out of all religions and all cultures of the world all there is of truth in them, it would approach what is meant by "the gospel of God." Much of the knowledge of this world has vanished away and will perish, for it is but "the gospel of men." The good news of God is timeless and universal and eternal. Jesus had this in mind when He said, "My words shall not pass away." Yes, "the word of the Lord abideth for ever." Let no faith or order or sect or church or denomination make claim to having all "the gospel of God." That is not possible, and it is not true. God has good witnesses to the truth in every age and in all His world. Our little creeds and denominations are too small to contain this mighty and all-embracing truth, the gospel of God.

The Bible has a beginning and an end. But this gospel of God is before all time, is never complete, and never ends. As long as God keeps revealing Himself to man just so long will this gospel endure. Promoting growth in the knowledge of truth is the mission of the Holy Spirit, who teaches the seekers after light all the things of God and the spiritual life. "Greater things than these shall he do" is a promise of Christ that belongs to the future. When we pray, "Thy kingdom come," we are asking for the coming of this infinite reign of truth.

When Jesus said that "no one cometh unto the Father, but by me," He had in His thought the summing up of the gospel in the life of His own person. Because He lived the Truth of God He could declare, "I am . . . the truth." Much of the truth of this world is abstract and impersonal. But when we behold the life and person of Jesus we see the embodiment in the world's perfect and supreme person of all the attributes and Truth of God in this world. Jesus so lived the truth and life and love of God that He could say, "He that hath seen me hath seen the Father." His Gospel and God's Gospel were one. When we find Christ and Christ lives in us, we belong to the great redeemed family of God, of those who have found the supreme truth. The gospel of Christ is the apex and highest expression of the gospel God has for all His children. Christ is "*the light* which lighteth every man, coming into the world." Even so this makes Him "the light of the world." When we have found Christ in a personal inner experience, we have found the highest truth that God has for us.

The revelation of this great truth of the wideness and universality of God's gospel and love has made me a new creation in Christ Jesus. I belong to the truth seekers of all the ages and of all lands. I now seek and find truth everywhere. I delve in a mine of truth that is as gold from all God's creation. I find God everywhere, even in my own soul.

This sudden and personal discovery of the universal and timeless nature of truth has changed my entire outlook on history and life. As I look back through the centuries of the history of the human race I see that God has been endeavoring in every generation and among all His children to make known the

truth of this "gospel of God." While the purest strain of this revelation of divine truth came through the Hebrew faith and life, yet God has not left Himself without witnesses to the truth among all races and peoples. They have been searching for and feeling after God, if haply they might find Him; for in Him all peoples live and move and have their being.

This spiritual discovery has made me a hundredfold more tolerant of other faiths and beliefs than my own. Previously I was rather narrow and saw truth mostly within my own Christian faith and denominational church. Now I know that no bounds can be set to truth and the gospel of God. I see a measure of revealed truth in all so-called "heathen religions." Despite our prejudices in the matter of religion and race God has been revealing His truth through all the twenty-three great religions of history and through the lesser faiths and sects of those who earnestly and sincerely sought God with the whole heart. It is a great discovery to learn that no one has a monopoly on God's truth. It is for you and me and for all who earnestly seek for it.

Christ is the gospel of God. If we have Christ we have God's greatest gift of truth. He is verily "the way, and the truth, and the life." May all who read these lines find Him so.

PHILLIPS BROOKS SAID: *He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again.*

The Law of Prayer

BY JAMES A. BINGHAM

Part One

WE ALL KNOW that only by prayer can man come to realize that he possesses attributes raising him above the beasts, only by prayer can man become conscious of and express the Christ within him, and only by prayer can man find God.

The logical conclusion therefore is obvious. There must be a law of prayer, and this article is inspired by the hope and conviction that this law can be found and its significance appreciated, so that prayer may be universally used as an instrument for good and not for evil.

There is something within us that inclines us to pray, especially in times of stress and trouble when the most worldly of us seek the help of some unseen power. Although many obey this inner urge in a half-ashamed, apologetic manner, as if they felt they were displaying a weakness, nevertheless the urge is there, implanted in every human breast, and man just naturally obeys the divine law "Look unto me, and be ye saved, all ye ends of the earth."

People of all languages, in all nations of the earth, are constantly sending up prayers for relief from various human limitations, but only occasionally do they report a direct answer being received.

Week after week and year after year churches all over the world are thronged with people who listen calmly to the stereotyped prayers of the specialist, who with unvarying letter perfection reads over and over his

list of petitions, the immediate response to which if it were forthcoming, would perhaps astonish both him and his hearers to the point of speechless amazement.

The attitude of these good people plainly implies that God can be induced to change His mind or intentions with regard to them and their affairs, and here is evinced the anthropomorphic idea of God, which in spite of nearly two thousand years of teaching strongly persists in the minds of many people.

These people think of Him as possessing human attributes and qualities, as responsive to supplication and servility, as withholding or conferring pleasure, health, life, and riches at His whim, very much as kings of the earth do, thus attributing to the infinite, omnipotent God the limitations of the human objective mind.

Now it is evident that we must get some clearer comprehension of what God is; for it is obviously useless to pray to a God who we have endowed with human limitations. The mind of man is the only formless and limitless faculty he possesses and is thus the connecting link between God and man, God too being formless and limitless.

The study of mind therefore points the way to God.

God is the affirmative principle of the universe.

God, Principle, is life, love, wisdom, power, substance. There is not just a certain limited amount of any of these attributes *in* Principle. As well say that a principle of mathematics is limited. God does not exercise these attributes except through the universal consciousness and through man, and it is by prayer that man draws upon these attributes to any extent he chooses.

Divine Principle does not express itself arbitrarily

any more than a principle of mathematics does; it is always there for man to use as freely and as often as he desires.

Man brings into expression in his own particular world any attributes of Principle by a volitional action of the mind that we call prayer. Here it is important to note carefully that in order to reach God at all prayer must be conveyed by the mind, not by the mouth, because the mind in itself is limitless; but as soon as it is given expression in the form of words it is limited by the laws of time, space, and form.

Just here it is necessary to get a proper idea of what prayer really is, and in order that you may better understand what follows, let me say that all teachings of Christ point to the fact that true prayer is the recognition and acknowledgment of God as the principle of all good and not a begging proposition at all.

God is the principle of righteousness or rightness. He is omnipresent Truth, power, wisdom, harmony, and complete wholeness pervading all the universe. Since He is the affirmative principle of the universe, it follows that all that is negative or imperfect has no true existence; hence pain, sickness, poverty, and even death itself are not and cannot be included in the omnipresent, perfect whole of the affirmative God principle and therefore have no foundation in Truth. The erroneous conception of a limited God who is subject to the influence of man-made conditions must be completely erased from the mind before prayer can become either intelligent or effective.

God is the unchangeable principle by which all the problems of life can be solved just as by the principles of mathematics all the problems of numbers are solved. If Principle is used in the right way a right result will

invariably be obtained; and conversely, wrong results are just as invariably obtained from the wrong use of it. But this is no fault of Principle, which does not compel one to use it in any particular way.

You are at liberty to choose the way in which you will use it, but you must expect to take the responsibility of your choice. When you get sin, sickness, death, poverty, and the like as a result of your choice, do not blame Principle. Many people still believe that God sends war, sickness, poverty, and death, but such an idea contradicts the principle of harmony, wholeness, life and power, which God is; therefore this is not true.

God is above the pairs of opposites, health and sickness, strength and weakness, life and death; He is the affirmative principle, and beside Him there is none else.

(TO BE CONTINUED)

Common Things

By Nina Stiles

If I should name the things I hold most dear,
They would be simple things: A clear
October morning; laughter of a boy;
A silver bowl of violets; the joy
Of rain in summer gardens fresh and sweet.
A strain of music in a quiet street;
And warm security when stormy nights
Make of our glowing windows harbor lights.
God's truth is made so plain by common things:
A day of toil and rest that evening brings,
Sheep with their lambs, vineyards and fruitful trees.
Christ made His parables of things like these.

There Is No Hell

BY H. E. MIZE

SOME DISPOSITION remains to be made of the fact that in this civilized and sophisticated world, where we pride ourselves on having outgrown the superstition and ignorance of the past, and on having advanced a substantial distance toward real rationality, there still emanates from thousands of pulpits lurid and fearful descriptions of a roaring, blazing, roasting hell that is to torture but never consume the souls of the children of men.

It is not enough that we feel ourselves sufficiently enlightened and intelligent to reject this notion in toto, at least intellectually. But have we therefore quite got it out of our system? Each man can decide for himself whether there still lurks within him the dread of hell. It appears that this lingering apprehension concerning the unknown is still the greatest drag on human happiness and progress, the heaviest metaphysical burden ever saddled on the human race. The claim that this belief or feeling that hell exists also has its constructive and beneficial side does not stand up under critical inspection.

Such a belief places mankind in the position of fearing God as a cruel, merciless tyrant. We do not really love a being whom we fear as a tyrant. We are frightened out of giving adequate expression to our desire and need to love God and all goodness. It constrains us to forgo thinking and acting according to the merits of a matter and degrades us to a mere seeking of efficient methods of keeping out of hell. This unnatural

burden militates heavily against the development of any real morality or any adequate religious life. We go through the motions of serving God for the sake of gaining a reward or escaping His wrath. Man abdicates his freedom and denies expression to the true value of his being by such an attitude.

No professional or lay preacher of hell-fire, nor anyone who assists in propagating this baseless doctrine can be absolved from the charge of having hindered the progress of true religion. Nor can any man offer valid excuses for his supine and unthinking submission to the threat of hell, which compels him to base his actions not on reason but on the supposed need of devising an escape.

The proponents of the theory do not wish, will not permit, you to do your own thinking. They will not hear the logic of the matter, for logic would vanquish them and deprive them of their influence and authority over their fellows.

God is a God of love, or He is nothing to our purpose, nothing to inspire our reverence or whole-souled obedience. There can be no heaven if there is an eternal hell. If God could accommodate Himself to such a situation, we could have no possible reason for believing Him to be good. No person with an atom of love or Truth in his being could ever be happy even in the highest heaven if this universe contained one imperishable soul writhing in eternal torment. God could not be happy, for we must as least postulate that He is much better than we have ever demonstrated ourselves to be.

God is rational. Everything that He does in the building of the mighty universe and all its furnishings embodies the ultimate of logic and science, of truth

and skill, of intelligent and beneficent purpose. What good would it do God to burn a soul forever? We can understand the uses of sun and rain, of vegetation and minerals, of beauties and virtues, of good means to valuable ends, of everything that God does or is. But as for this adventitious hell, so alien to our universe, we have no use for it. It has no existence or place in God's being, therefore cannot issue forth from Him.

Perhaps a man is wicked and deserves punishment? You do not believe it. Man misbehaves because he is ignorant. No man who has clearly seen the beauty of Truth and righteousness, could ever wish to be or express anything else. Besides the hell-fire theory holds that all pagans and heathens and non-Christians of every description are excluded from heaven and thus consigned to hell if they die in their benighted state. Imagine this, if your imagination can compass or tolerate so awful an idea! Sixteen hundred million lost souls in this generation alone; in four to six thousand years, certainly not less than one hundred billion sentient beings wallowing in eternal hell-fire—from our earth alone, and not taking into account other worlds. A universe that could cause or permit so monstrous a thing would be worse than worthless from every standpoint.

It is no answer at all to say, as a few do, that the heathen who have not heard the gospel are not to be held responsible and therefore are to escape hell, whether they are adjudged fit to enter heaven or not. Incessant efforts are being made to proselytize these people who are ignorant about hell, with the necessary result that they become responsible beings and fit subjects for punishment there if they prove unwilling or unable to follow the missionary's recipe. But why ex-

port hell to people for whom none existed before?

Linked with the belief in hell is the equally false notion that there is a Devil, an indestructible and eternal evil being who wages unremitting war for the control of the universe and the souls of men. But the theorist is never quite clear as to the office and function of this Devil, whether he is actually fighting God or is His agent and instrument! To the Devil falls the task of doing the dirty work. God judges a man to be worthy of eternal punishment, and so the Devil loyally catches and burns him. A neat way of passing the buck! Any man who holds a theory that presupposes this intimate co-operation between God and the Devil, and then professes to love the one and hate the other, has yet to learn the first rudiments of logic. To suppose that God would make or tolerate an eternal hell for beings created by Himself is to slander God. To claim that God has empowered the Devil to go about the job of filling hell, besides giving him the management of that notorious institution, is to talk nonsense.

Man has for so many centuries been browbeaten by a certain type of spiritual leader that he half believes and greatly fears that the Devil and hell may be realities. He has been forbidden to do his own thinking, under penalty of certain damnation. But intelligence and conscience necessarily reject and shun this slanderous doctrine and its propagators; hence the difficulty of filling the churches where this teaching prevails. Man wishes rather to hear of God's goodness, and intuitively feels that there is something wrong with a theory that presents the Creator of this rational and beautiful universe as a merciless monster. False teachings like this have greatly hindered the progress of true religion.

True religion must postulate as its basic tenet that God is the one and only master of the universe, the original Being, supreme in all respects; that He has organized the universe for benefit, rather than for hurt, and that all men are His children, are finally safe, and are all destined for ultimate perfection. We necessarily derive all our life and being from God, who is the essential and original reality. All life is God life, all mind is God-Mind, modified and conditioned by the nature and stage of evolution of its instruments. "Evils" exist among us because our knowledge and experience as individuals are incomplete. It must be obvious that all our defects of thought and action are due to our relative ignorance. With increasing understanding we are increasingly able to master the difficulties that beset us within and without. With perfect knowledge prevailing universally, all "evils" must disappear.

The human soul is a part of God, and can no more be lost than God can be lost. God is precisely as much interested in us as in Himself. God's stake in us is vastly greater than we presently realize our stake in ourselves to be.

Neither God nor heaven is outside of the universe. Man must be perfected in the universe and have his eternal abode therein. Why then should we suppose that his soul must fly away to some hypothetical heaven outside of and unrelated to this universe? The earth is a part of the universe, not essentially unlike the rest of it. We are citizens of the universe, heirs to it, heirs of God and joint heirs with Christ! "The kingdom of God" is within us. Here it must develop and become fully conscious in us as individuals. The universe is our school from kindergarten to university, our workshop

and heaven. God is here; then why go elsewhere? There is nowhere else to go.

No man can ever bring forth a fraction of the virtue and meaning that God has given him until he has divested himself of the degrading belief that as God's workmanship he is or could be of so little worth and consequence that God could cause or permit him to languish in any condition of eternal torment. We are rational beings who would not think of subjecting to vile or degraded condition any human being who may be under our authority. We would not even destroy any skillful and useful work of our hands. God is our standard of rationality, the only possible source of reason in us.

The prevailing notion of God in any age is an accurate gauge of man's stage of unfoldment. Man has always made God (as a concept) in his own image. In less enlightened times it has seemed to multitudes of individuals that the height of earthly success and happiness depended on the ability to lord it over others, to control, to dominate and subjugate them, to astound them with the imperious power of one's own arbitrary will. Thus the ambitious man, being largely frustrated in his effort to control his environment and his fellows, has found solace in the idea of God as a sort of glorified man, from whom he may perhaps expect special favors but who is not otherwise hampered by considerations of reason and right and does His sovereign will regardless of everything. Hence the ability of resigned souls to entertain two conflicting thoughts without any suspicion of their contradictoriness: to condemn a murderer to the uttermost, and to say of his victim, "It hath pleased the *Lord* to take our brother away."

As students and followers of Truth we are now able to see that there is nothing commendable or satisfying in the idea of dominating others, tyrannizing over them, and disregarding their rights, just to show our power and to serve our ends. Our highest good is served by promoting the true interests of others, which we clearly see can never really conflict with our own. We have no desire for special consideration from fortune or Providence, nor for unfair advantages, nor do we wish to engage in any action that is not approved by the eternal reason and truth of things. We will not accept any good that all others may not have on the same terms.

Man is not entitled to his opinion if he is afraid to think. The only action that comports with the dignity and duty of man, who is made in the image of God, is to bring under his scrutiny every idea, whether it claims to be spiritual or secular, to see whether he can find its counterpart and justification within his own being. If not, then he does violence to his own integrity and conscience by pretending to believe it, no matter how much authority of tradition it has behind it, or how many millions hold it as a prescribed doctrine. God is the final authority, and we find Him within ourselves or nowhere.

We find within ourselves an ethical nature that we cannot fail to ascribe to God as its only possible source. Although wisdom, justice, and love are but feebly expressed by us, we know that they are of God and that there is no limit to their essential perfection, nor to their ultimate expression.

We have the rudiments of faculties, powers, capacities. All experience teaches us that every quality and capacity increases in value and power by its right expression and use. Their presence in us and their es-

sentially limitless nature presuppose and require infinities and eternities in which to work them out and bring them to full fruition. Nothing in these God qualities presupposes or prophesies their failure or extinction, or any essential hurt to the being in whom they are organized.

Our true desires announce faintly or clearly the will of God respecting us. It is indeed mainly through our highest aspirations that we first become aware of our spiritual and divine nature and of our relationship to God. God speaks to us ever more clearly and understandably through our own unfolding nature. It is in qualities, aspirations, and the power to give effective expression to them that we are made in the image of God.

All the realities are eternally safe. Their instruments, as organized in individuals, may seem to disappear from the external scene. But that is only because, and to the extent, that they prove inadequate to their task.

The theory that an eternal soul, a part of God, can languish in eternal punishment is disproved not only by the absurdity, injustice, and uselessness of it but also by another obvious truth that is known to us. Even nature itself shows that there is an omnipresent remedial force able to act wherever there is anything that needs to be remedied. Everything may be bent to good uses. We have extracted a dividend, a profit, in courage, character, and wisdom from the very worst "evils" that we have ever experienced. Victory always belongs to the truth of things.

Even if the theologians were right in postulating a hell—even if this putative place could exist within a universe where God is omnipresent and supreme, even

if it could possess as much phenomenal substantiality as the tangible objects that lie about us—nevertheless the Spirit of God within us is superior to it, as it is superior to all external things. He who is the answer to every question, the solution to every problem, the supply for every need, transcends and nullifies this phenomenal nothingness—not for a few souls only but for all souls. So it is and shall be. Truth shows the unreality of everything opposed to it.

Thus we work out our salvation and advancement through experience. Life is full of signposts. If we lose our way we may always come back to the true course. If we stumble and fall there is always the possibility of rising again. Law takes care of our violation of it. Its verdict is executed instantly in our character and circumstances and is not reserved for some far-off judgment day. The condition of the soul is what it is at every moment, and does not need to be found out in some remote future through the formal and legalistic procedure of a court trial. It confesses, it tells its story in what it is and does. Judgment day is every day, every moment. Every thought and act has its precise value at the instant of its occurrence, and is then and there weighed and measured against the eternal standard, the Truth of things. There is forever opportunity to rectify all mistakes. God's Truth and goodness prevail infinitely, and nothing opposed to them has any final reality. Whether we shall require few or many incarnations to receive and enjoy this good in all its fullness, we know that, since we are spiritually self-conscious, we are definitely on our way.

The prayer of faith shall save him.—JAMES

Give Your Men Peace

BY LUCY WATSON

A BLUFF YOUNG captain of an army camp, whose boys were for the most part far from "home and mother," said to me: "You know my boys are taking the new, serious aspect of the war on the chin. [He referred of course to the necessity of sending our men overseas.] And if their folks didn't stir them up, they'd take it even better. Can't these parents realize that most of the kids will return home and that they'll be bigger and better men for their experience?"

"You mean the home folks are taking the war badly?" I inquired.

"Exactly," he replied. "Yet these same people boast about ancestors who stood off the best army in Europe with a few rusty muskets. And that little Revolutionary army was fighting for the same things these boys are fighting for—a principle, a way of life, democracy!"

"You can't blame them," I argued. "They think of the casualties."

"They must stop thinking of the men as casualties," he declared. "They must think of their sons or sweethearts or husbands as soldiers, as crusaders, as men of honor fighting not to kill but to uphold an ideal without which life would not be worth living. And they must see the value of this war, the value to each individual man. This war is going to make us at last into a real United States of America."

I began to see the captain's viewpoint. A letter from home should never leave a man white and shaken. A letter from home should give a man such perfect peace

that he will go about among his fellow soldiers in the calm assurance that all is well and that everything is going to be all right.

It is amazing to see boys from small towns who have been mostly in the company of relatives and family friends widening their acquaintanceship. Oftentimes strange friendships are formed, friendships that last a lifetime. Parents should rejoice in this broadening influence. The boy from the farm and the boy from the heart of the big city are often attracted to each other; and each benefits.

Northern boys going South; Southern boys going North! Easterners and Westerners exchanging residence! For what? Externally for the business of war but internally for the purpose of making everybody acquainted so that when the war is over we can have a united, invincible nation without partisanship or prejudice, working for the good of all.

A Minnesota boy was being sent to Louisiana. Uncle Jake, who had visited New Orleans sixty-five years before, remarked that the boy would find mostly snake-infested swamps and bad water. The people were lazy because of the climate and the Negroes were a menace. In spite of her intelligence, the mother worried—so much in fact that she enlisted the help of influential friends to try to save John from his fate. John was sent South just the same.

At holiday time he wrote home: "Tell Uncle Jake he's all wet about the South. This is wonderful country, with roses blooming in December; and New Orleans is a big, clean, cosmopolitan city with a pure water supply. The French quarter is simply thrilling for historical interest, and the iron lace balconies spell romance. There's a French market where I buy sweet

oranges, mandarins and Satsumas, grown on the Gulf. The Negroes are intelligent and gentle for the most part, and as for the white folks, believe me, America still has an aristocracy of breeding and industry. Uncle Jake needs to take another trip—with his eyes open."

At the same time that John went South Edward went North. Edward had an uncle too, who spoke of Yankees and snowstorms and lack of hospitality all in one breath. Edward's mother grieved for her son until she heard from him. Edward wrote: "Uncle has it all wrong, Mother. I've never had such a good time in my life. The people are really kind to an unusual degree. As for the snow, it's so beautiful I want you to see it; and I enjoy skating as much as I ever enjoyed riding."

Wiser than the two lugubrious uncles, a little sister, writing to her brother at Claiborne, said: "Be sure to tell me every single thing. We're studying Louisiana, and I want to be the best informed of anybody in the class. I should be with my brother down there. Is it true that gardenias grow wild? Please, if you go into New Orleans, send me a French quarter. (Bum joke!) When you get back, they'll probably ask you to speak in high-school assembly, topic to be 'My Heroic Adventures.' "

Not a word about the horrors of war! Not a word of doubt as to his return! Did it mean that this young sister was unaware of the dangers to be faced? Not at all. She knew, just as the captain knew, that gay spirits are contagious and may be carried in letters.

In every place where soldiers or sailors are stationed there is organized effort to make them feel at home. Many merchants offer food and entertainment at cut prices to men in uniform. Sight-seeing trips and informal parties are the order of the day. But a home-

sick boy is helped only by news from home—good news.

The captain quoted above recommends the homely everyday things of life, coupled with plenty of humor: "Bet you're glad you're not here, Bill: you'd be shoveling a foot of snow on the level, and it's the heavy brand"; or "Oh, what you're missing for supper, hash and prunes"; or "Mrs. Gates just ran in with some of her ginger cookies to put in the next box we send: she says, 'Tell Bill to be a good boy and mind his manners.' "

It is this casual talk, this homey gossip, that helps to keep a boy sane and calm in the midst of changing conditions.

At this time too he needs the calm of Christ in the storm of life. A little inspirational booklet tucked into a letter will be read and reread. There is opportunity here to give the boy who is surely a man some fine spiritual counsel.

"My boys," the brusk captain tells me, "are hungry for faith by which to live, and perhaps to die. The fellow who turns every morning to God as his 'mighty resource' has little to trouble him. The boy who gets into the habit of placing each problem he must face in the hands of the Father is never worried about the outcome. The boy who has learned to pray at any time or in any place—just a swift, winged prayer—is a fortunate individual. He will listen as never before to those who love him."

There is no greater waste of thought power than worry; and no more wicked waste of foresight than fear. To worry and foresee disaster is to make oneself miserable and to lessen the happiness of the man about whom one is worrying, for whom one foresees dire

disaster. If a mother does not have faith that her boy will return, surely he cannot see himself returning home. If she does not let him know that she is thinking of him as well and strong, surely he cannot feel radiant health. All the sanitation, the good food, and the adequate shelter the army and navy offer may be offset by wrong thinking.

All any government can offer is what may be called externals. Like all externals, good care has to do with the *appearance* of health. But real health and real spirit are from within, as every officer knows; and real help in defense must come from homes all over this land.

One youngster wrote his brother in the navy: "Gee, I bet you've gained ten pounds. Bet you could lick any fellow in this block. Say, when you come home, will you give me lessons in this fitness stuff?"

Your men are going to war, but *you can give them peace.* And only by giving them peace can you experience peace yourselves, the peace that passeth understanding. To be peaceful in the face of defeat, to be peaceful under trying economic conditions, and to be peaceful with a world in chaos is to achieve something really worth while.

Mothers and fathers must be proud of these fine young men who are protecting their country. They should send with them hope and cheer, like guardian angels, to help them on their way.

This war must end in victory, not in the narrow sense of battles won but in a victory that will mark the beginning of a new era of love and good will and understanding. If each American catches this broad vision, he will be able and willing to give to the men who must do the job all he has of cheer and hope and peace within his own soul.

The World Needs Your Miracle

BY EDITH SCHLOSSER

THE SUBJECT of miracles has never ceased to fascinate humanity. Whether men believe in them or not, they like to talk about them. Deep in the heart of the most skeptical there lurks a poignant longing for faith, a longing that oddly manifests itself in a desire to argue, and thus provoke discussion. He who delights most in scoffing may in his secret heart be closest to conviction. Remember Saul of Tarsus, the persecutor, who became Paul, most ardent of apostles. To those who have known a miracle in their lives however argument is superfluous. They cry, as their unshakable answer to all skeptics, "Mine eyes have seen the glory."

You do not need to read these words if you are one whose eyes have seen. Only if you are one who stands on the very threshold of faith, yearning to enter its portals but held back by a mind that stubbornly imposes its convictions against your heart's desire, will it be worth while for you to ask yourself some questions and, in answering them, to see if you cannot reconcile heart and mind in the joyous acceptance of divine understanding.

There are men who say there is no logic in faith. They may be partially right, for faith is knowing that the highest power of the universe is subject to the command of the pure in heart. It requires a combination of humility and boldness to face that fact. Faith is Peter knowing that the prison doors would be unlocked one by one for him. It is Joshua keeping the sun in the

heavens beyond its appointed hour. It is Moses leading a people from hopeless slavery to a new life. Above all it is Jesus of Nazareth, a lowly carpenter, saying He is the Son of God and commanding every adverse condition to yield before this majestic declaration of His divinity.

It would be presumptuous to explain miracles, for it would be explaining God. It is not presumptuous to assure those whose hearts have already acknowledged God that miracles are as possible for them now as they were for all those others who had faith to perform them. There is an ancient philosophic statement that nothing can take place save in the presence of an onlooker. God is the omnipotent onlooker, in whose presence an orderly universe moves and, moving, exists. He ordained the laws of time and space in which all the heavenly bodies move in a harmony so wonderful that men call it the music of the spheres, so deep is their occasional awareness of its silent grandeur. Surely God, who made the laws that govern and control the motions of a universe, is not Himself slave to them. We frequently say a thousand years are in His sight as but an evening.

For centuries men have been ordering their life by ingenious devices for measuring time. They have invented clocks to regiment the hours. It is obvious that this orderly regulation of human activity by the dial has been of inestimable benefit. Chaos would result from its discontinuance, just as chaos would result among the heavenly bodies if there were disturbances of their established courses. Yet the mind of man, the elusive, intangible part of him that is unconfined by space, has never been regimented into the physical order represented by the clock. An hour of distress and

worry is not, to the mind, the equivalent of an hour of pleasant relaxation or absorbed concentration. Have you observed that happy and tranquil hours are fleeting, while hours of anxiety are slow-moving in their torment? You will have discovered, since it is a common human experience, that your mind is not governed by the clock, but wavers toward a conception in which the outer movement of time counts for nothing. That is because the mind is capable of functioning in God's time, and cannot be bound by clocks or any other physical limitations.

The human body is more responsive to this inner conception of time than to the measured tickings of a clock. This has been stated very simply by the doctors who say that your state of mind affects your health. Very often a doctor, treating two people for the same ailment will say it is practically impossible to do anything for one because he "refuses to get well," while the other is praised as an excellent patient because he gives full mental co-operation toward efforts for recovery. "A merry heart doeth good *like* a medicine" would have the positive support of all physicians.

Then what of the man who can be completely lifted out of the conception of physical time and make a radiant contact with God? What of the man who has kept the upward watch with such vigilance that his whole body has responded timelessly to the command "Look unto me, and be ye saved"? Can a clock measure the hour of his healing? In answer to that command man has learned to lift his eyes higher than the heavens, higher than the physical boundaries of time or space, until his eyes have seen the face of God, and his body has discovered its own ineffable divinity.

No matter what other means of healing you have

tried, means that have perhaps failed, you can be given understanding and illumination, majestic and complete, in your contact with God. By earnestly seeking you can make that radiant contact with your Christ self, with God within you, which transforms you into a vehicle for the divine inner energy that is limitless, that is not subject to time, and through which things that men cannot comprehend can be accomplished instantly. No matter how long you have been captive to your burden, no matter what man-made laws say of your condition, you can be healed now. Men will call it a miracle, but you will know that you touched the height of self-illumination, the peak of understanding, the vantage point of the "omnipotent onlooker." You will have denied all appearances, all physical laws of limitation. You will have functioned in God's time. You will have blessed every atom of your body by establishing within it a knowledge of the power and presence of God. You will have been renewed into that glorious state of perfection which is all He sees or knows.

Your blessing, your healing, your miracle will not stop there. All who look at you will see the radiance of God shining from your countenance and will share your good by acknowledging it. A portion of the world's sorrow will have been dissipated. You will have rent the cloud that hides the face of God from the eyes of His downcast little ones. Whenever a man who has seen with perfect vision cries "Behold" to his fellow men, a thousand, aye, ten thousand are lifted from the depressing view of war and misery, their thoughts are momentarily turned into higher channels, and their burdens are lightened.

Believe this; believe that all earth's ills can be reformed by hearts lifted steadfastly to God. Thus you

will become a beacon in the night, a flame at which men will congregate to receive its warmth and light. Today many in the world await the great and abiding miracle of peace. Do not lose faith or hope for them. Do not chafe angrily against the slowness of its accomplishment. Lift yourself by faith from the mortal conception of time, and you will find yourself able to bring the truth of God's good time to those awaiting it in darkness now. This can be your miracle, and mine, today.

PRAISE

By Grace Noll Crowell

The morning light, the noontime sun,
  The night with its great gift of sheep—
We name them over one by one,
  The soil, the rain, the grain we reap.
We know they are God's gifts, and we
Should offer praise continually.

Not only on one special day
  But yearlong in our heart we should
Give praise for the glad, wondrous way
  In which we have been blest with good:
A praising savor that will rise
Like incense lifting toward the skies.

  Accept our gratitude, O Lord,
  Of act and deed and praising word.

Here Is Your Crystal Ball

BY SHELDON SHEPARD

A RAPID INCREASE in business has been reported for various types of soothsayers, crystal-gazers, fortunetellers, and readers of the future. Amid the world's dramatic events the undependability of the foundation upon which most persons rest their life is revealed. People everywhere are discovering that their hopes, their aims, and their security rest upon no stable basis. In the rains and storms of world events they see their houses crumble, for they are founded on the sand.

To such a disheartening discovery there are two kinds of response. The first is puzzled and fearful asking what the future is to be. The dislodged souls rush here and there to find some refuge from uncertainty in a definite word as to what is to come. They ask about the war, about world conditions, about their own safety, progress, and welfare. With the wild currents of contemporary life sapping the foundations of their commonplace, materialistic attitudes, they welcome even the worst picture of what is to come in order to have something to build on.

But there is another and more wholesome response to the challenge of changing conditions and circumstances. This is to search for their cause and put it under the glaring light of severe critical examination. When the cause is correctly ascertained, the result can be foretold. If we would change the result apparently headed our way, we can do so only by devoting our attention to the cause that produced it.

The future can be foretold, what is in store for

individual, nation, a generation of the human race. For his predictions the prophet needs no knowledge of mysteries, no special gift, no equipment of the Magi. Here is the crystal ball in which he can watch the future unfold: "According to your faith be it done unto you." Individual and nation will reap the fruits of the faith that is in them. The seeds of the future are in the soil of the soul and will bring forth each after its kind.

There is a revelation of the same truth in Jesus' words "According to your faith be it done unto you" and in Job's plaint "The thing which I greatly feared is come upon me." For fear and faith are creative, productive forces of similar nature. Fear is faith in negative, destructive, unwanted forces and events. Whoever fears anything has faith in it. He believes in its potentialities, its reality, its threat, and according to his fear it shall be done unto him. Faith and fear bring into life the objects upon which they are fixed.

Many students meet this statement with the inquiry, "Why is it that so many things happen when I am not expecting them, even when I am looking for their exact opposite?" The reason is that immediate expectation in any particular set of circumstances is such a small part of productive faith. True, the immediate outlook is of some importance. Witness how it changes our interpretation of what we see. If a person is standing on a street corner expecting the arrival of a friend, as he watches the approaching stream of pedestrians he may think many times that he sees the one for whom he is waiting. Each one of a dozen automobiles may seem to be the one for which he is waiting. Expectation colors the appearance of that which we see. The same is true of approaching events; they take on the appearance of that for which we are looking.

Sometimes this small change in appearance is enough to make a considerable difference in our experience. If the future looks hopeful, we have more courage and are likely to act more wisely. What we expect at any time is one of the factors that determine what will come to us.

But the decisive faith in any life is deeper than this fleeting belief about the immediate future. Much more important is a person's general attitude. A student came to me once whose whole life was an exercise in looking for something bad. She kept her attention fastened continually on the worst possible phases of every experience and expectation. When a son received a fine promotion that required his moving away from her city, she thought only of his absence and her loneliness. So it was with every condition and all thoughts of the future. Then she wanted to know why she did not get results when she attempted to use positive expectation in a particular case! The answer is that by holding the right thought briefly a person cannot in any particular set of circumstances offset the powerful trend of the whole imagination and emotional attitude. Such an action is only a slight eddy in a stream that gravitates inexorably downstream, and the eddy simply moves on down with the main current.

Our general attitude, constant expectation, habitual interpretation of events, these are powerful elements in our faith that determine what our life is to be. To look for the best in the situation that now interests us is a beginning; it is a practice we should always follow. Our faith is far more effective when it moves with the current of our whole attitude. The habit of expecting something good always to happen, of looking for the blessing in every experience, of believing that the

Father cares for us and everything is well, this is a habit that establishes the kind of faith whose fruit is the blessings we desire.

Finally there is a third element in our faith that helps decide the degree of blessedness of our experiences. This is the character of our metaphysical (or religious) interpretation of existence. Our destiny is shaped by what we think of the universe, of its forces, purposes, and end. Our faith is directed by our thoughts about ourselves, by the forces that control us and direct our life. We trust our future to the forces that we believe to be dominant in the world and in our own affairs.

Unfortunately our real philosophy or outlook on life is not always revealed by our creed. That which counts in our life is our genuine feeling about the world. We may repeat idealistic words and profess confidence in Spirit and still believe that power lies only with material forces. We may talk of God's controlling the world while we really think that guns and dynamite direct the currents of men's affairs. We may speak of the Father's care while all the time appraising the values in our life in terms of our material circumstances.

Our real faith is in the power that we believe controls us and our affairs. Its creativeness is hidden with the power to which we look for success. Do we judge our future prospects by fortunate appearances in the present or by confidence in the unfailing power of God? Do we think the destiny of the race depends upon the massing of material forces or upon the ideas that dominate men and women? Do we look out upon our life with a confidence that varies with the tides of fortune, with circumstance and appearance, or do we

look forward with unfailing confidence because we know of the unchanging force of goodness, wisdom, and love?

All these aspects of faith operate to shape that deeper, inner set of the soul which in every life is finally decisive as to all its values. As a man "thinketh in his heart, so *is* he," so is his career. In a man's vital deep self is hidden the intelligence that guides and operates the wonderful chemistry, electricity, and machinery of his body. Upon the nature of this intelligence depend their condition and performance. A man's "faith" is a decree carried out in all the realms of his body kingdom. Shaped by the countless thoughts and practices of the passing day, forged in his great emotional experiences, this faith brings the fruit of its nature into the field of his experience.

Here in the "heart" too is the "thinking" that gives direction to feelings; that determines responses to events and relations with other persons and with the world. The fear or faith with which a person receives a telegram, hears unexpected news, answers a summons to the boss's office, listens to stories of world events, this fear or faith is a quality of the "heart." It springs into action before the person has time to think or respond by adjustment. This is a force far more powerful than the force that controls thought, though its mastery begins with a direction of the processes of daily thinking.

According to your faith it shall be done unto you. Here is your crystal ball for reading the future of individual or nation or a generation of the human race. According to your faith it shall be done unto you. If you cultivate a constant expectation of that which is good; if your general attitude is one of wholesomeness,

of looking on the best side, of seeing good everywhere; if you have a genuine trust in spiritual power; if you have faith and love; if through such practice you have set your soul toward the light, then you shall gather the fruits of peace, harmony, good will, achievement, and happiness.

"According to your faith be it done unto you."

The Beautiful Gate

By Hazel M. Kerr

The cripple asked alms at its portals;
But engrossed in his miserable fate,
His eyes were not raised to its splendor—
He was blind to the Beautiful Gate.

Unmindful of needs that were greater,
He was begging for silver and gold;
The cry of his soul went unuttered,
The need of his heart was untold.

We too may be blind to beauty;
Content with a pitiful dole,
Do we spurn Spirit riches and stifle
Inarticulate cries of the soul?

Mankind makes unending petition
For blessings ignoble or great;
Are we seeking for earth's empty treasure
As we stand at life's Beautiful Gate?

Jesus the Christ

BY GEORGE M. LAMSA

THE WORD Christ is Greek and is a translation of the Aramaic word *Meshikha* derived from the Aramaic word *mashakh,* to anoint. Thus Christ means "the anointed one."

In ancient days when a man was selected to be king he was anointed with oil. Anointing was a simple ceremony equivalent to initiation or consecration. All kings of Judah were anointed with oil.

Then again anointing is an ancient Eastern custom, where medicine is unknown, wounds are rubbed with oil, and sick persons are anointed on the forehead. A host may anoint the head of an honored guest.

Jesus came to be recognized as the Messiah; which means to be anointed with the Holy Spirit, that is, with divine wisdom and understanding. Oil is used for candles and lightens dark and dim temples, disperses the darkness, and is symbolical of earthly power and consecration. Christ is light, life, and Truth shining in a world dominated by darkness.

Jesus' real anointing took place when the Spirit of God came unto Him as He was baptized in the river Jordan. Hitherto Jesus' name had been Eshoo, which means Saviour. He had been known as an ordinary man in the town of Nazareth and its environs. Prior to His baptism and mission no one had thought of Jesus as anything but a good citizen of Galilee.

Jesus' disciples in due time recognized the Christ that was in Him. That happened only when they felt the power of spiritual forces that emanated from Him.

That is, they saw God in Him. "Thou art the Christ [*Meshikha*], the Son of the living God," said Peter to Him. The word Christ was used because the Hebrew prophets predicted the coming of the Messiah (Christ); that is, the Anointed One or the one who was to be appointed and consecrated not only with oil, as the kings of Israel and Judah were anointed, but with the Holy Spirit, the Spirit of the Lord.

When Jesus preached His first sermon at Nazareth, He felt His Messianic mission for the first time. "The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The Galilean congregation misunderstood Him and took His utterance as blasphemy. They failed to recognize Christ in Him.

Jesus of Nazareth was a man conceived by the Holy Spirit, born and reared in Palestine, but the Christ in Him existed before Jesus was born. "Before Abraham was born, I am." Christ is the Word of God promised to Adam, Abraham, and David and foretold by the prophets who lived many centuries before Jesus and who heralded His coming. It was divinely ordained from the very beginning that God's love and infinite knowledge would in the fullness of time be manifested through Christ, who is the word of God that became manifested in Jesus of Nazareth. God in time past spoke by the prophets, but today He speaks unto us by His Son Christ.

Hebrew prophets believed in the Messianic promises and the ultimate triumph of spiritual forces. They encouraged their people to pray and trust in the divine promise concerning the coming of a great deliverer.

This they saw only at a time when all other means of salvation for the restoration of the Jewish state had failed. John, the last Hebrew prophet, said, "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I . . . he shall baptize you in the Holy Spirit and in fire." Purification and Holy Spirit means sanctification, and fire is symbolical of the destruction of sin and man-made religion and dogmas. The Messiah, the Christ, was to reveal the fullness of God.

Messiah (the Christ) was the highest name given by the Jews to a great prophet who in His works and wonders would surpass all prophets, even Moses and Elijah. This was a human term applied to the promise that God made to man. Because of Jewish misunderstanding of the meaning Jesus was cautious in using the term Christ. When on Mount Tabor His disciples saw His glory He warned them not to disclose this sight; for the Jews expected a spectacular appearance. Messiah, as a political leader, was to do greater wonders and military exploits.

Even though the Jews had often portrayed God as a man, the Jewish deistic concept of God made it impossible for them to see how Messiah (Christ) could be manifested in human form. According to the Jews, man was too sinful to come near God. This is because the Jews had discarded the Scriptures and followed after the traditions of the elders and subsequently had forgotten that man is the image of God and His child. "God created man in his own image." Had they understood the Scriptures, it would have been easier for them to believe that Jesus of Nazareth was the promised Messiah.

The name *Meshikye* (Christians) was first used when

the followers of Jesus were identified by His person. It was at Antioch, Syria, about A. D. 50 that the word *Meshikye* was first used. Hitherto the name of the followers of Jesus had been Nazarenes. It is interesting to know that the Mohammedans still call Christians *Nusrani* and *Masseheh,* which names mean Nazarenes and Christians.

The term Christ therefore refers only to God in Jesus. The title was assumed by Jesus only after His disciples and other followers saw God manifested in Him. Christ and Jesus are one, inseparable but never mixed. That is to say, Mary gave birth only to Jesus, the man, who was conceived by the Holy Spirit and anointed by God for a great mission. On the other hand, Christ—Spirit and Truth—is eternal with God and therefore was not subject to human birth, nor subject to our human limitations. It was Jesus of Nazareth who was hungry, angry, thirsty, and who died on the cross, and not Christ in Him. It was God, God within Him, who did the works. Not until one discovers the God that is within one, can one heal, feed the hungry and do the wonders which Jesus did. The blind cannot lead the blind, and mortal man cannot do the works of Spirit, for it is the Spirit, Christ, that gives life and heals. Jesus' disciples when referring to Christ called Him the Son of God: Peter said, "we have believed and know that thou art the Holy One of God." Nevertheless the disciples walked, ate, and talked with Him as a man and they saw Him suffer as a man.

Jesus in His teaching challenged the Jewish deistic doctrine of God by calling God His Father. This He emphasized further when He told His disciples that they were the children of God also and that God, His Father, was also their Father and their God. Through

this concept Jesus reclaimed the original and divine sonship. For in the olden days men were known as "sons of God." While debating with the Jews He said in effect: "Why do you want to kill me because I called myself the Son of God? Do not the Scriptures call men the children of God?" This divine sonship was lost when man left the simple and practical religion and went astray and lost the true path of life. Prior to the building of the Temple and the institution of priestly rule God was looked upon as Father and guardian of the Hebrew race. Nevertheless God was still the Father of Gentiles and ready to receive those who would repent and return unto Him. Indeed Jesus restored man's lost divinity.

Jesus never once called Himself "God," neither did His disciples take Him for God the Father, but they called Him the Son of God. Their concept of sonship was spiritual, and thus the term "son" was spiritual. Spirit is life and Truth, and matter is nothing. Jesus said, "It is the spirit that giveth life; the flesh profiteth nothing." Our true sonship is that of Spirit and not of flesh, which disintegrates; that is, the spiritual man is of the origin of God, His creator.

Christ existed with God from the very beginning, and He is the attributes of God and His love that were manifested in Jesus of Nazareth. On the other hand Jesus, while calling God His Father, made it clear that He was sent by God, that God was greater than He: "My Father . . . is greater than all." Moreover Christ had the key to the inner understanding of God. He healed the sick and the blind, He fed the hungry with bread and Truth. On the other hand, Jesus of Nazareth refused to answer certain things stating that no one could answer them but the Father. This means

that on some occasions Jesus thought, acted, and spoke as a man and that on other occasions Christ in Him answered the questions.

What the Jews resented more in Jesus' discourses was the term Bar-Alaha, Son of God. To them Messiah was a political leader endowed with powers to restore a political kingdom and an economic order. They could not associate Him with God. They took this term literally and therefore were bitter against Jesus. This is because the Jews believed and still believe in one God, a spiritual God, who is the supreme ruler of the universe. They could not understand how God could have a son. They had forgotten that in the beginning man was created in the image and likeness of God and that His life began with God's breath. They had forgotten that even David exhorted his son Solomon to look to God as his Father. Jesus, until the time of the Nicene Creed, was known as "Christ" and "our Lord." It was the Nicene Creed that decreed Him to be one of the three persons in the Trinity. Later councils, in the fifth century A. D., called Mary, His mother, the Mother of God.

Jesus is the promised Saviour of the world who came to save the sinners and heal the sick. He taught us to pray, "Our Father who art in heaven": not "my Father" but the Father of the human race. Indeed Jesus Christ through His teachings, cross, and resurrection came to be the first-born of His Father, and we came to be the children of God only through Him.

Man, as revealed by Jesus, is a child of God, created in God's image and likeness. When we fail to see this beautiful concept we lose our sacred heritage and therewith our spiritual power. Christ came to reveal God to the world fully and to restore man to his original son-

ship. Recognition of this spiritual sonship helps us to find Christ in us and to be able to do the works that He did.

There is in every one of us a part of God that we can call Christ in us. It is to this part that Jesus referred to as the Son of God. It is this part that enables us to perform some of the works that were performed by Jesus. It is the spirit that gives life; the body is of no account. Christ has quickened us and made us see that we are of the origin of a living God; that our spiritual life is eternal because God is eternal.

Only a Breath

By Clarence Edwin Flynn

Only a breath sent out into the air
By kindly lips, it was, a current stirred
Across a long, hard day beset with care,
A breath that Love had shaped into a word.

It put a gleam of hope into the eye
Of dull Despair, strengthened Toil's failing hand,
Rehung the stars against the frowning sky,
And planted blossoms in the desert sand.

To ears long weary of earth's clash and roar
It was sweet music, and to loneliness
Companionship, and to the heart made sore
By sorrow, rediscovered happiness.

Only a breath it was, but healing balm
It carried wheresoever it was heard.
"A thought of peace, a messenger of calm,"
Men said, yet it was nothing but a word.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 2, 1942

UNITY SUBJECT—*The Nature of Faith.*

INTERNATIONAL SUBJECT—*Abram: a Pioneer in Faith.*
—Gen. 12:1-9; Heb. 11:8-12.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on

the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9. And Abram journeyed, going on still toward the South.

8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9. By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for the city which hath the foundations, whose builder and maker is God.

11. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:

12. Wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

GOLDEN TEXT—*Fear not, Abram: I am thy shield,* and *thy exceeding great reward.*—Gen. 15:1.

SILENT PRAYER—*I have patience to await the manifestation of my faith in substantial form.*

Many persons would feel a deeper interest in faith as an inherent faculty of mind if they understood that it is cumulative and that it can be made to accomplish for them the substance of their desires, as it did for those whom we acknowledge as masters because of it. Abram was faithful and through being faithful to his belief in God he became a man of influence and importance in a land where he was an alien and an immigrant. Through faith he accomplished the seemingly impossible: In their so-called "old age" he and his wife founded a family and established a line that continues unbroken to the present day. He refused to accept as true what the human or race man calls the

impossible, and his faith in God worked out into manifestation.

It should be noted that Abram's faith did not become manifest in substantial form immediately. Years elapsed after God first promised a son to Abram and Sarai before Isaac was born. Like all spiritual faculties, faith is limitless, partaking of the nature of the Infinite. It takes its time. Man's impatience alone causes him to expect seedtime and harvesttime to fall together.

The literal meaning of the name Abram is "father of exaltation." Metaphysically it represents the faculty through which man has faith in the invisible. He gains God consciousness through concentrating his faith in God. This exercise of concentration increases in him the power to use divine ideas. Through faith he substantiates his hopes and desires.

"The land that I will show thee" is the new concept of substance that the spiritually quickened man discerns when he is stirred to religious activity. One need not travel to reach this land, for as the assurance of spiritual reality it comes to everyone who obeys his higher impulses. We travel mentally by abandoning the sense consciousness in which we have hitherto lived (get out of our country), drop from our thoughts everything related to us through the senses (our kindred), and become spiritually active instead of inactive. The name of Terah, the father of Abram, means "loitering" and represents a state of spiritual inactivity. "Thy father's house" in this case symbolizes spiritual inaction.

It has been said that the word "faith" has been spoiled by the theologians, who have discussed it so much that no one knows what it is, and have defined it so often that the mind is hopelessly confused in

thinking of it. The same writer thinks that faith cannot be defined. "One may call it," he says, "a force or a power, a belief or a principle, a confidence or a reliance, a divine fire or an enthusiasm, a giving substance to things hoped for, a test of things not seen, but nothing is gained by the definition. Neither Jesus nor any of the Twelve ever attempted to define it. The only writer in the New Testament who makes an effort to do it is the writer of the letter to the Hebrews, and after two attempts he gives it up, and proceeds to show what faith is by telling what it does."

What faith did in the case of Abram is past computing. Students of religion have reckoned him "one of the very greatest figures in the religious history of the human race." They call attention to the fact that three great religions, the Jewish, the Mohammedan, and the Christian, look back to him as one of their spiritual ancestors, and accept him as a type of perfect faith and true religion. We are indebted to him for our first clear knowledge of the true God, His spiritual and holy nature, and the way in which He is to be served and worshiped. His name has been made great, as was promised him, in a more transcendent fashion than he could have expected as the founder of an enduring nation of people. He obeyed his spiritual leadings and so realized the joy of achievement in the spiritual realm. Acting on divine guidance brought him peace and true satisfaction. Not only this, but he learned to deal with the elemental life forces in the subconsciousness, forces represented by the Canaanite "in the land" that Jehovah had promised him. The sense nature (Canaan, "lowland") is given over to materiality, but man is to reclaim it through faith in the power of Spirit. All this Abraham means to us.

QUESTIONS

1. Why does faith not always become manifest immediately?
2. What are the literal and metaphysical meanings of the name Abram?
3. How are hopes and desires substantiated?
4. What is "the land that I will show thee"?
5. How is faith best understood?
6. Is the faith that Abram built up still manifesting itself in the world?

Lesson 6, August 9, 1942

UNITY SUBJECT—*The Prayer of Faith and Wisdom.*

INTERNATIONAL SUBJECT—*Abraham's Intercessory Prayer.*—Gen. 18:23-33.

23. And Abraham drew near, and said, Wilt thou consume the righteous with the wicked?

24. Peradventure there are fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?

26. And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes:

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake.

30. And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there.

And he said, I will not do it, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake.

33. And Jehovah went his way, as soon as he had left off communing with Abraham: and Abraham returned unto his place.

GOLDEN TEXT—*The supplication of a righteous man availeth much.*—James 5:16.

SILENT PRAYER—*We know how to pray as we ought; for the faith and wisdom of Spirit enlighten us.*

Students of prayer sometimes debate whether it is well to pray for specific ends or to ask that the divine will be done in all things and leave infinite wisdom and power to express that will. Since all wisdom and knowledge is found in the Infinite, the Father knows what we need before we ask. All that we need then is to realize that our good is already prepared for us and that our acknowledgment of it as now present brings it into expression.

The lesson for today supports the wisdom of the latter view. Abraham prayed that Sodom be spared in order that the righteous persons in it might not perish with the wicked. Sodom was destroyed, but the righteous in it were not. The saving of the righteous was the desire of Abraham's heart. That desire was granted but not in the way that he had thought necessary or that he had planned. Specific prayer may be wise or unwise. The answer in this case was wiser than the prayer.

We too may be misled into thinking that good and

evil are inseparable in the world and that both should be left "until the harvest." The harvest however is not death, as has been supposed. The field of life is "white already unto harvest," and now is the time to gather in the good through concentrated effort to realize that good only and to burn up the sense consciousness (the chaff) with the unquenchable fire of spiritual zeal for Truth. Therefore while man may feel that he has in him enough good to redeem the evil, even though the good may occupy but a small part of his thoughts, he is not justified in continuing in a mixed consciousness.

The picture of Abraham pleading with God to do the right thing would be a childish conception if taken literally. As a symbol of the efficacy of persistent, persevering prayer it expresses the same thought as that voiced by Jesus in the parable of the unjust judge. Faith strikes a bargain with Divine Mind by and through its unfailingness. The parable of the unjust judge ends with the question "When the Son of man cometh, shall he find faith on the earth?" Faith is necessary to perseverance, and perseverance is necessary to realization. In its universal aspect faith touches Divine Mind and opens the channel for demonstration.

To affirm that all is good and in the next breath admit that error must be wiped out unconditionally requires understanding of the truth of good and the untruth of error. In the 11th chapter of Matthew we find Jesus comparing the reaction that would have taken place in Sodom if equally mighty works had been done there. "But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you."

In the 8th chapter of Romans Paul writes that "he that searcheth the hearts knoweth what is the mind of

the Spirit, because he maketh intercession for the saints according to *the will of* God." The Christ mind searches the heart; it is the mind of the Spirit and its intercessions are according to the will of God, because it carries out that will. The Christ mind brings fulfillment, and its expression is perfect.

Mighty works of healing and mighty demonstrations of Truth through answered prayer cannot be made in the sense consciousness. Therefore the sooner we wipe out the error that finds expression through sense consciousness and accept the divine law as the law of our daily living and being the sooner we shall enter the kingdom of heaven through the door of the Christ or redeemed I AM.

To turn our back resolutely on all sense thought requires a high degree of faith and the habit of constant prayer. The race thought lays firm hold on man's mind, but spiritual thought has power to displace it. To do so spiritual thought must be faithfully held, and not as an occasional alternative to sense thought.

Unselfishness is one of the conditions of effectual prayer. In intercessory prayer the self is in abeyance. No one can realize the full measure of answered prayer until he becomes unselfish, for unselfishness is man's expression of the universal Spirit through which fulfillment comes.

The highest prayer that anyone makes in his own behalf is the prayer for understanding, which enables him to know himself and what he should pray for.

"I prayed, and understanding was given me:
I called upon God, and there came to me a spirit of wisdom."

As we learn to pray as we ought our one-way prayers are left behind among the forgotten efforts of the past

as part of our training in patience. God speaks to us in the answer to believing prayer.

QUESTIONS

1. Is it wise to pray for specific ends unless we understand the desires of our own heart?
2. How can we separate the good from the evil constructively?
3. Why is persevering prayer effectual?
4. What mind in us aligns our prayers with the divine will?
5. Why is unselfishness essential to true prayer?
6. What is the highest prayer one can make for oneself?

Lesson 7, August 16, 1942

UNITY SUBJECT—*Peace through Joy.*

INTERNATIONAL SUBJECT—*Isaac Practices Peace.* —Gen. 26:18-31.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him.

21. And they digged another well, and they strove for that also: and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am

with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

26. Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host.

27. And Isaac said unto them, Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you?

28. And they said, We saw plainly that Jehovah was with thee: and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee.

29. That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of Jehovah.

30. And he made them a feast, and they did eat and drink.

31. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

GOLDEN TEXT—*Blessed are the peacemakers: for they shall be called sons of God.*—Matt. 5:9.

SILENT PRAYER—*I merge my personal will in the divine will so that I may know the joy of true wisdom.*

The name Isaac means "laughter," "joy." The greatest joy that one can know is that which comes from a consciousness of peace through obedience to the divine law. In this state a person attains a unity with God such as he can never attain so long as he insists on enforcing his rights in the realm of sense (the land of the Philistines). In reality man has no rights in this realm, for he is a spiritual being and his rights are of the spiritual order.

Men are prone however to seek joy through the

avenue of the senses and to consider it impossible or improper to look for it in the domain of religion. He who does not expect to have his heart made light and his way pleasant by reason of his faith in God is conceiving of religious faith as a thing of gloom. This brings about a dearth of the joy of living ("a famine in the land"), and since man must sometimes be glad if he is to express the life of God within him, he turns for sustenance to the subjective substance and life (Gerar), which in the beginning is in the possession of the senses (the Philistines) and is ruled over by the will.

When the thought of joy enters into the subjective substance and impregnates it with its own essence, man's life is filled with peace and happiness and he accomplishes with ease what he undertakes. "Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him." Joy is a spiritual quality that rests in Divine Mind as its original source. The pleasures of sense are a weak imitation of the joys of the higher realm, the heavenly kingdom.

The satisfaction that man feels as a natural being is meager compared with that which he feels as a spiritual being who is developing from "great" to "very great" through keeping the law of increase in the spiritual realm. The struggle that goes on within man as he seeks to develop his better and dwarf his lower nature is no less intense for being a silent one. The senses attempt to retain their hold upon him, and he is kept in an unsettled state between the two influences. "The Philistines envied him [Isaac]."

When we undertake to live by the evidence of spiritual Truth instead of the testimony of the senses, the latter tends to separate us from the spiritual forces al-

together. "Go from us; for thou art much mightier than we." Thereupon the spiritual man imposes on himself self-restraint of a high order. When the Philistine herdsmen of Gerar, after Isaac had reopened a well first dug by Abraham, contended with him for it, he surrendered it without a struggle and opened another of the wells dug by Abraham. The meaning of Esek, the name of the first well that Isaac opened near Gerar, is "strife," "contention."

In reopening the inner sources of life that faith has tapped for man (the wells dug by Abraham) but that the cares and demands of the sense nature (the Philistines) have stopped, man's joy in his work is sometimes interrupted by the striving for supremacy within him of the higher and the lower nature. The name of the second well, Sitnah, means "opposer," "persecutor," "strife," "hatred." If we are to know the joy of living, we must separate ourselves from strife, hatred, and all kindred states. If one inner source fails to yield us the substance of peace and satisfaction, we can leave it and develop along another line. "He removed from thence, and digged another well."

The meaning of the name of the third well, Rehoboth, is "broad places," "enlargements." Man's third excursion into his subconsciousness brings increased conviction of formless substance and universal life, with the realization that these are inexhaustible. He sees that as a son of the Infinite he need depend on no one phase of inward power. "Now Jehovah hath made room for us, and we shall be fruitful in the land." When in thought we separate ourselves from the low ideals of the sense realm, we find abundant room for joy in life.

Faith in God is a source of joy to man. Jehovah

assured Isaac, "I am the God of Abraham thy father." Joy is multiplied many times by faith. The unbeliever may be sincere and stoical, but he is never a thoroughly happy or joyous person.

When we enter into the consciousness of inexhaustible substance and life, we take possession of the key to the union between the inner and outer departments of our being. "He went up from thence to Beer-sheba." The word Beer-sheba means "well of the oath," "seventh well." The seventh well is the well of fulfillment, symbolizing our readiness to establish ourselves, mind, soul, and body, in the consciousness of the Infinite. "And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there." We find complete peace in the consciousness of Truth.

QUESTIONS

1. What is the greatest joy that anyone can know?
2. Does man have any real rights in the realm of sense?
3. By what symbol does this lesson represent lack of the joy of living?
4. What do the opening of the three wells by Isaac and the strife between his herdsmen and the Philistines represent?
5. How is the subconsciousness symbolized?

Lesson 8, August 23, 1942

UNITY SUBJECT—*Spiritualizing the Intellect.*

INTERNATIONAL SUBJECT—*Jacob's Vision of God.* —Gen. 28:10-22.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the

stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, and Jehovah will be my God.

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

GOLDEN TEXT—*I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

SILENT PRAYER—*In the consciousness of the divine presence I am one with God in spirit, soul, and body.*

When we look to Divine Mind as our sole guide we develop our faculties in an orderly manner. When we fail for any reason to seek this inner wisdom the result is a disorderly development.

Jacob means "supplanter" and represents the mental forces in man that should direct the physical body (Esau) in its acts. In divine order Jacob should be the first-born—we should think before we act—but we find that people do not as a rule reflect and then act. Especially is this the case among people who are in the early stages of their race journey.

The natural man in his immature consciousness is moved by desire and not by rational thinking; he seeks to satisfy appetite, regardless of the higher law. Esau sold his birthright for a mess of pottage. Rebekah (the soul) loved Jacob (the understanding) and through her efforts he received the blessing: he took precedence in the consciousness. Then he gained a fuller comprehension of God and of nature.

Esau was a savage hunter; he pertains to animal desire and its fulfillment in the physical. But when Jacob (understanding) takes the ascendancy there is an entire change. Jacob "went toward Haran." (Haran means "enlightened," "mountaineer.") The significance of the sentence is that when we let our meditations and our blessings fall upon the "knowing" part of ourselves, we are thrown into a higher mental state, or an exalted state of mind, in which we receive a higher and clearer conception of spiritual things.

In his journey Jacob came to a certain place where he tarried all night because "the sun was set," and he took one of the stones of the place for a pillow and lay down to sleep. This incident signifies that when we are going through an experience that is leading us up

to a new and higher state of consciousness, we may not understand it. We have no light on it ("the sun was set"); but like Jacob we are to tarry in meditation there in the darkness, and in the subjective consciousness (dream) the messengers of God or ideas of Truth come to us.

Jacob's act of putting a stone under his head signifies understanding placing itself where it may unravel the meaning of matter and of material conditions. In the very midst of seeming materiality and darkened understanding the visions of the night reveal a ladder leading from earth to heaven, and the angels of God (spiritual thoughts) ascending and descending upon it. The ladder represents the step-by-step realization by which man assimilates the divine ideas of Truth that are coming to him from Jehovah. Jehovah promised the land to Jacob and his seed, and assured Jacob of His presence and power. "Behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee . . . And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not."

When divine wisdom reveals to us that our seemingly physical body is "none other than the house of God," we are afraid at first. It seems awful to think that we have made the Father's house "a den of robbers." This happens every time we allow the personal self to come between the soul and its spiritual counterpart, and to interpose its selfish desires.

To realize that the body is "the house of God" is to feel the full sense of responsibility for its care. "The gate of heaven" swings inward from the physical consciousness to the inner realm of mind, and it too is hinged in the physical life of man. Through this gate

we go in and out and find pasture, in meditation and prayer on the inner side of consciousness and in activity on the outer or physical side. Both these realms of action fall within the scope of Divine Mind.

When the intellect awakes out of the sleep into which the exhaustion that follows the usurping of the bodily powers causes it to fall, it becomes aware of the existence of a realm all about it of which it had before been unaware. The omnipresence of the higher powers then becomes an accepted fact of existence.

QUESTIONS

1. What is the significance of the name Jacob (the supplanter) with respect to Esau, the first-born?
2. Why does man not habitually reflect before he acts, instead of acting on impulse and reflecting afterward?
3. What is the significance of Jacob's dream in Beth-el?
4. What does the ladder represent? "The house of God"?
5. Why is the same place called "the gate of heaven"?

Lesson 9, August 30, 1942

UNITY SUBJECT—*The Supplanter Supplanted.*

INTERNATIONAL SUBJECT—*Jacob Seeks God's Help.* —Gen. 32:2-12, 27-29.

2. And Jacob said when he saw them, This is God's host: and he called the name of that place Mahanaim.
3. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.
4. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and stayed until now:
5. And I have oxen, and asses, *and* flocks, and menservants, and maid-servants: and I have sent to tell my lord, that I may find favor in thy sight.
6. And the messengers returned to Jacob, saying, We came

to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.

7. Then Jacob was greatly afraid and was distressed: and he divided the people that were with him, and the flocks, and the herds, and the camels, into two companies;

8. And he said, If Esau come to the one company, and smite it, then the company which is left shall escape.

9. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, who saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good:

10. I am not worthy of the least of all the lovingkindnesses, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed.

29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

GOLDEN TEXT—

God is our refuge and strength,
A very present help in trouble.
—Psalms 46:1.

SILENT PRAYER—*I am willing to give up all that prevents me from gaining true understanding of life and its purpose.*

Jacob, the mental, supplanted Esau, the physical, and later the mental was supplanted by the spiritual.

At the Jabbok ford Jacob gave up his desire for possessions and sent gifts to Esau to secure his good will. The meaning of the name Jabbok is "pouring out," "effusing," "dissipating," "wrestling." As we progress we give up the ideas we have held that we may receive greater ones. The idea of struggle that is implied in the meaning of Jabbok infers that it was hard for Jacob to put away all the things that he loved, and enter alone into the invisible to wrestle with the forces of the subjective consciousness in darkness.

We meet a crucial test when we find that we must give up our very self before we can go forward. The intellect is a highly prized possession, one that it would seem the height of folly to renounce. Jacob however sent over the ford everything that he had and was left alone. Then he wrestled all night (in mental darkness) with a presence that he could not clearly discern but one over whom he felt that he must prevail. He wrestled with nameless fears, fear of the consequences of his past acts, fear of his brother's unappeased anger.

Everyone must conquer his fears, but without firm reliance on God no one can prevail over them. "Fixing thy heart on me, thou shalt by my grace pass all peril. But if, from self-conceit, thou shalt not hear me, thou shalt perish." Jacob relied on God and reminded himself of the divine promise made to him twenty years before. To be able to recall this promise word for word after the lapse of twenty years shows that the thought of it had occupied his mind through much of the intervening time.

Jacob's fear was founded on the knowledge that he had been unjust. People who for years have let their ambitious intellect override the demands of the body are haunted by fears and eventually find themselves

striving to make restitution to the body by rest and other means. After a long separation in thought it is not easy to make the conscious union of body and mind, especially when in the subconsciousness there is fear of the results of ignored law.

Jacob however was full of faith in the supremacy of Spirit, and he would not give up until he had been rewarded with the blessing that he asked, and with a new name—Israel, meaning a prince, one who has power with both God and man. From that time onward the stigma of the "supplanter" was no longer to cling to him.

"He [Jacob] limped upon his thigh." He still feared the enmity of Esau. It was no part of his conscious thought that he had already prevailed over Esau and changed his enmity into friendship through his long night of wrestling for the blessing of courage. This took place while Esau was en route to meet him with four hundred men. By failing to put the old fear out of his outer thoughts Jacob became servile and cringing in the presence of Esau. Esau represents the man of fleshly activity. This man of activity (the body consciousness) is never the enemy of man but is always his obedient servant. There is nothing to fear from the animal propensities when they are united with Divine Mind, through the spiritual consciousness.

The new name Israel signifies one who has power with God and man, spiritual and material. Throughout his life Jacob did not hesitate to act according to his understanding of what was best for him in every situation that arose. He covenanted with God to go with him and be with him and be his God, but he was ready always to do a man's part. He was a man of action, and he prevailed because he used his intelligence and

his intuition in practical fashion. He prevailed with God because he used his faith and refused to give up, no matter what were the apparent odds against him.

Jacob saw God in apparently the most unpromising places. When he slept with his head resting on a stone, he dreamed of angels and of a ladder reaching to heaven. On that spot he built an altar, saying that God was there. When he wrestled with an unknown presence, he claimed that it was God. In his daily life Jacob was continually recognizing God; he represents the mind in its spiritual development. The unthinking might pass through similar experiences and attribute them to natural causes, but as a person learns to know the reality of the omnipresence of Spirit he sees God not only in himself but everywhere.

QUESTIONS

1. In the evolving man what supplants the physical, and what in turn supplants it?
2. If we are to progress, what is it necessary for us to give up?
3. How do we overcome our nameless fears?
4. What symbol of Jacob's second overcoming was given to him?
5. How did Jacob overcome the enmity of his brother?
6. What action should we take if we are to prevail with God and with man?

When the great universe was wrought
To might and majesty from naught,
The all creative force was—thought.
That force is thine. Though desolate
The way may seem, command thy fate.
Send forth thy thought—create—create!

—ELLA WHEELER WILCOX

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Dedication and Covenant.

We, Charles Fillmore and Myrtle Fillmore, husband and wife, hereby dedicate ourselves, our time, our money, all we have and all we expect to have, to the Spirit of Truth, and through it, to the Society of Silent Unity.

It being understood and agreed that the said Spirit of Truth shall render unto us an equivalent for this dedication, in peace of mind, health of body, wisdom, understanding, love, life, and an abundant supply of all things necessary to meet every want without our making any of these things the object of our existence.

~~Witness~~ In the presence of the Conscious Mind of Christ Jesus, this 7th day of December A.D. 1892.

Charles Fillmore.
Myrtle Fillmore

This dedication and covenant, penned on December 7, 1892, by Charles Fillmore, and signed by him and by Myrtle Fillmore, his wife, cofounders of the Unity School of Christianity, is an inspiration to the one hundred workers in Silent Unity who carry on today guided in their ministry by the Spirit of truth.

Silent UNITY

Christ in the midst of me inspires and guides me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewell offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

A MONTH ago I wrote to you in regard to a cancer being removed from my nose and asked for prayers. I am most happy to tell you that I am receiving a marvelous healing, and am I happy! I followed your instructions daily—oh, the power of prayer. May God bless you and the work you are doing for people like me.—*F. E., Illinois.*

OVER A month ago I wrote to you asking you to help me in getting a certain job. The particular job I asked for never materialized, but I obtained a better one, better suited to me. May God bless you and your work. Please feel free to publish this if you care to.—*R. C. C., Pennsylvania.*

TWO YEARS ago my mother came to visit us. I had never heard of Unity, and she brought several Unity books with her. After she left one of my boys received a terrible burn on the face and was out of school for about a week. After several days I seemed to be filled with fear as one eye was swollen shut. I picked up one of the Unity books and started to read. My fear seemed to leave, and from then on

his face healed. The next week he was in school, and not a scar was left.—*Mrs. J. H. C., Oregon.*

INCLOSED please find names of three persons to whom I wish to have *Weekly Unity* sent. I will pay for these subscriptions with the savings in my prosperity bank. I wrote Unity about two months ago for help with milk leg. Neither the doctors nor anyone else could help me, but Unity did. Inside of two weeks after I had written Unity I was cured. In return I now want to help others if I can, by sending this blessed weekly paper to them.—*G. L., Illinois.*

OUR BABY is home and completely well. His recovery was a direct answer to prayer. I telegraphed you at 11 a. m., Wednesday. At that time the doctor had told us that there was a very definite bowel obstruction and that if his bowels didn't start moving they would have to operate. He told us we had better get a special nurse. The hospital said they would try but doubted if they could. Another prayer and another answer: a nurse was found. His bowels began to move and there was no operation. Saturday we brought him home. In a space of three hours God had taken our baby and made him well. Every need was met. Even the special nurse on the case was a Unity student.

We are indeed grateful and thank God with all our hearts for His loving care.—*Mrs. E. L. G., Washington.*

OVER TWO months ago I wrote to you telling you of the great improvement in my husband's health. At that time he was in a veterans' hospital, and I was expecting him home soon. It is with great happiness that I write to you today and tell you that on the 1st of August he was discharged from the hospital. On the 14th of

August he returned to the old position that he had had to leave six years ago. He has been working part time ever since.—*Mrs. J. T. R., California.*

Filled with Plenty

I CAME to New York City and began looking for a job. Of the fourteen employment agencies with which I registered, not one would send me out on a job. "Employers want young and pretty girls," I was told frankly. (I am forty-six.) I put ads in the papers but did not get one reply. Weeks slipped by; my funds were dwindling, also my hope.

Friends and relatives told me I must lie about my age, dye my hair, say I was thirty-five, and give fake credentials in order to obtain a job in my line of work. My own mother chided me for a fool for sticking to facts and refusing to lie. There was inharmony in my family. My health suffered.

Desperation drove me to a Unity center. Unity people made me welcome. Unity people are the happiest, "smilingest," most cheerful souls I have ever met. It stimulates me to be with them. The leader treated me like a sister. She showed me how I had been wallowing in negative thoughts and attracting lack. She taught me never to harp on inharmony but to affirm peace, love, abundance, and health in the face of all seemingly unfavorable conditions. The Truth teachings are changing my life.

A hunch led me (in direct opposition to the advice of my family) to invest four dollars and a half in a want ad in a newspaper. I stated that I was a woman over forty who needed a job and mentioned my qualifications. The ad appeared on Sunday. By Tuesday night

I had fourteen replies; by Thursday I had seventeen replies, including a telegram. I had so many offers I didn't know which to accept. I asked God to lead me to my perfect job, and now it is mine. I have a lovely office, and have Saturdays off. I am so grateful I cannot praise God sufficiently.—*A. G. H., New York.*

He Shall Have Abundance

MY HUSBAND and I were struggling to balance our budget. We could accomplish it only by great sacrifices, denials. Then I read of the benefit somebody else had received through using the prosperity-bank drill, and I ordered a bank.

My husband got overtime that added fifty dollars a month to his salary. He also received a ten per cent increase in pay, without asking for it. It was the largest increase in pay he had received in his more than twenty years with the company. Only last week he was given more responsibility, in an executive capacity. It seems that our blessings are rolling in.

I hope that others may be helped over a rough road through use of the bank. I realize that we can retain only spiritual blessings and gifts, so it behooves us to be helpful to others. May God bless Unity and the good work it strives to do.—*Mrs. E. R. F., Ohio.*

I WANT TO tell you about the blessings that my family and I received while I was using the bank drill. My fiance's business increased so much that he has to work almost day and night. My father has had two raises in pay. My father and mother have seen their way clear to getting a new car. I have made a change in jobs. I applied for a different kind of work than I had been doing, and I was hired two weeks later. I am very happy

in my new work. Numerous other blessings have been received by my family and me. Unity is a wonderful help in relieving a person of worries and cares.—*M. K., Illinois.*

My Help Cometh from Jehovah

SOME YEARS ago I had an interesting experience with UNITY magazine that I have always meant to tell to someone at Unity School. I had just been married and had become ill. I did not have any Unity literature with me, and I wanted some very much. However I didn't feel that my husband, who is Catholic, would want to ask for a Unity periodical. I can't describe why I thought my husband would be embarrassed at asking for a Unity periodical. Nevertheless he brought me a number of magazines and among them was a UNITY magazine. He thought when he purchased this magazine that he was buying another one. I might add that he now reads *Daily Word.*—*Mrs. A. Mc., Illinois.*

Free from Care

I HAVE certainly been blessed. I haven't drunk in sixteen weeks, and I am with a company that in just the last sixty days has promoted me to branch manager. I am indeed thankful, and of course it has also meant a great deal to my mother and grandmother. My wife, who divorced me because of my drinking, again respects me and goes with me to see our mutual friends. I believe in my new-found strength, and with God's help I feel that we may again resume our marital life and enjoy the happiness we had for eight years. I thank God for your and my mother's prayers, which have

again made me live. It is just like being reborn.—*W. C. P., Michigan.*

I Am the Light

IT IS WITH a deep sense of gratitude that I write you my first letter in 1942. Much has happened in the material world since my first letter to you last year, and I can say happily that much has also happened to me in my spiritual world, my consciousness.

Your loving prayers have not been in vain, I can assure you. I feel a peace I never dreamed possible. I have a "bomb shelter" no man can duplicate. My husband also says he has no fear for the future of his business, for he knows there will be a way. After the tire shortage and rationing were announced, he found he had a supply on hand that would last for at least one year.—*Mrs. O. E. T., California.*

He Is My Refuge

SOME MONTHS ago I asked your assistance in the solution of a problem. My sister had passed on. Her three-year-old daughter and her husband were in a small town hundreds of miles from us. I asked your prayers that my brother-in-law might find employment within driving distance of us. He has found a pleasant job in his own line, which offers more money to begin with than he was earning at any time in the smaller town. He lives near enough so that we are able to see him and his little daughter frequently over week ends. I had the happiness of caring for the child for two months. It is even greater happiness to us all that she is

now with her father. Thank you so much for your great help.—*M. C., Texas.*

I WROTE to you for prayers for a friend of mine, as he had been long without paying work. Now I want to tell you that he has secured a position paying him over two hundred dollars a month. It is work he is qualified to do, work that he is interested in. The position is one that should last him for the rest of his working days.

This friend was injured on the job, ruptured. It looked as if an operation would be necessary, and very soon if he was to continue his work. I asked the help of a Unity teacher. She told me not to worry, that he would be all right. He went back on the job and has been working overtime. At one time he worked sixteen hours a day for four days and, to quote his own words, he "felt like a kid, even after all those hours of work." The overtime meant time and a half for him.

I used to suffer almost constantly from migraine or nervous headache. I learned about Unity, and with the help of a good friend of mine I was healed. I cannot be thankful enough.—*C. B., Arizona.*

His Truth Is a Shield

I HAVE JUST had a demonstration of what can be done when we take our problem to God. Yesterday my husband lost a small leather folder containing papers of value to no one but himself. It was apparently taken from his car. He was much disturbed, in fact we all were.

I prayed and asked in faith believing for the return of these papers. This morning I woke up at first with a sense of the loss, and then I had the feeling that the

papers would surely be returned. Before 1 a. m. they were brought back to us. I did not forget to be thankful. As I have learned to ask God's help in every need, I have also learned to be thankful for every answer and every blessing that comes into our lives.—*Mrs. W. F. R., Minnesota.*

Father, I Thank Thee

WHEN THINGS seem scarce and I'm tempted to think I haven't much to give I remember the Biblical woman who was asked, "What have you in your house?" As I looked about I found myself to be a woman up and busy at housekeeping who can sing and rejoice that she still lives. A year ago friends expected me to pass on, but your prayers and mine and those of many here changed the result to life.—*I. J. W., Wisconsin.*

Give unto the Lord

I AM SENDING you a check for my tithe for the past month. I have not completed one year of tithing, but yesterday I compared the condition of my personal budget this year with its condition last year at this time. I will admit I began tithing with a feeling of skepticism, for I had tried it before, although only in a half-hearted manner. I determined that I would go at it differently this time and stick to it regardless of how hard it seemed. Today I owe less than I have ever owed since I began working, and I have more. This was the first time I have checked up on myself, and I was amazed at what had been accomplished. I can truly say that tithing does work, and I am so glad. It proves that God does keep His promises.—*M. E. D., Louisiana.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I need some X-ray treatments to have a growth removed. I should also like prayers? But would the treatments defeat the effect of the prayers?—*From a letter received by Silent Unity.*

We do not believe that the use of mechanical devices, such as light or X rays or medicines will affect the power of prayer to heal. All wisdom is of God. Every device, every invention has been brought into use by men and women who have attuned their minds to the mind of God.

We bless everything that has been done to alleviate the suffering of mankind. We recognize and laud the good work that doctors, surgeons, and all others devoted to the ministry of healing are doing. In so doing we do not forget the one Healer whose power is in you and in all men, who is ready to be called into expression by faith, able to heal all manner of diseases and inharmonious conditions of mind and body.

I asked you to pray for the success of the football team on which I play, but we had our worst season in years. All the "breaks" went against us. I no longer have any faith in your teaching. I put it to the test and it did not work.—*From a letter received by Silent Unity.*

Your desire that your team win and that you excel was a worthy one, and we believe we understand how

you feel now; but we feel sure that you are not going to let this disappointment really affect your faith and life. We feel sure that you are too good a Truth student, too good a sportsman.

A weakling gives up at the first disappointment, but not a good sportsman, not the kind of athlete that fights till the last play is called and the gun sounds, no matter how big a score the opposing team has piled up. You have been a good sportsman all your life, and we have confidence that you are going to continue to be one. Instead of forsaking your faith in God and your own indwelling powers you are going to strengthen that faith and press on toward the ultimate victory that is the prize of every man who keeps faith with the highest that is in him.

You have probably read in biographies of successful people how an incident that at first seemed disastrous turned out to be a blessing. We know that this sort of thing may sound "preachy," but we do believe that if you will actually examine the experience you have just had to see if there was any good in it for you, you will find some good. Perhaps it will not seem to compensate for the loss of the games; but it may ultimately prove to be of far greater value to you.

We know that as you have always played fair with others you are going to play fair with yourself now; you are not going to drop everything that you have come to consider worth while because of one disappointment.

The first time you tried to play football you may have put everything you had into it, but you certainly were not the player that you have since become. That took years of development, hard practice, study, mastery of form. Wouldn't it have been ridiculous for you to

give up playing football when you began because you were not immediately a complete master of the game?

You could give up your faith in God within you, in your own innate ability to overcome difficulties. But we believe that you will not give up but will go on working to unfold your spiritual faculties and to develop more poise, more strength, more wisdom, more love, more faith until you reach the point in your progress where you cannot fail to manifest the happiness and success that you desire.

What is Silent Unity's answer to the purchase of war bonds? If we maintain the idea that we are saving for an "opportunity fund" rather than contributing to a warring idea, is it alright? Perhaps other people are wondering about Truth's standpoint and Silent Unity's answer.—*From a letter received by Silent Unity.*

We are glad that you have asked us our opinion as to the buying of war bonds. Unity is in favor of the buying of such bonds. You may be interested to know that many of the workers at Unity School are buying the stamps and bonds. We at Unity are praying very earnestly for a just and lasting peace. We are praying for the triumph of Christian ideals and principles. Now that America is involved in war, we feel that buying war bonds is one way we can contribute toward the defense and deliverance of our country. Instead of thinking of the bonds in a destructive manner think of them as a means of hastening the day of the victory of the right. We commend you for thinking of the bonds as an opportunity fund. It is your opportunity to have a reserve fund and also give you the privilege of supporting the land you love.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

In Other Unity Periodicals This Month

Timmy Makes His Decision

Timmy had not meant to hit the ball so hard, but over the fence it sailed, and the crash of glass told him that he had broken his neighbor's window. If only his father had been at home! But Timmy's parents had gone out for the evening, so he must face his problem alone. No use waiting till they got home, thought Timmy miserably, for there was only one thing to do. How he hated to part with the dollar that he was saving for a special purpose! But taking his money with him, he knocked on Mr. Thorsen's door. How did Mr. Thorsen receive him, and what wonderful offer did he make Timmy in appreciation of the boy's honesty? Margaret Tool Meyer reveals it in her story "Honor Bright," appearing in *Wee Wisdom*. This story will help teach children honesty.

Successful Vacation

Vacation may mean a quiet stay in the country, a trip to some new place, the chance to do some special reading or put one's garden in order. Whatever form it takes it should provide rest from routine and opportunity for the renewal of the inner as well as the physical man. There is a sure way to make your vacation a safe, happy, and satisfying experience, and it is fully explained in the *Daily Word* article entitled "Set God before You."

"Hilde" Returns to Progress

This month the readers of *Progress* are renewing their acquaintance with "Hilde," a favorite character that appeared in *Progress* in a story series in 1939 and 1940. Hilde is a delightful young woman of Swedish descent with a fund of kindly wit. She is also a student of Truth. Right now she is having an attack of self-pity because she imagines that her family does not appreciate her. How she discovers the cure is told in "Wishes," the first story of the new series.

Morale Builders

Clara Beranger, writing in the August 1 issue of *Weekly Unity,* talks about the tendency toward irritation and criticism that seem to prevail today. There are certain things that every person can do to correct this condition and build the morale of the nation, and the author enumerates them in her article "Straws in the Wind."

Collecting Bills the Truth Way

A young woman who did general office work found it a trying ordeal to collect bills. Reminding her of her professed belief that she could do anything with the help of Truth, her employer teasingly, though skeptically, assigned her his most difficult accounts. Among them was an old one that the firm had long ago abandoned hope of collecting. Success in this case, he declared, would require a miracle. How this young woman justified her faith in Truth methods by collecting the bill and getting further business for the firm is told in "Bill Collector," which appears in *Good Business.*

Various Unity Activities

Fourth Term of Training School August 3

Here are some of the subjects and the names of the teachers who will present them at this fourth term of the Unity Training School at Unity Farm.

Bible Interpretation ..... *Ida M. Palmer*
Christian Healing .... *Mr. and Mrs. Charles Fillmore*
The Great Example ..... *Francis J. Gable*
Practical Use of Affirmations ..... *Lowell Fillmore*
Lessons in Truth ..... *Mae G. Lundahl*
Teach Us to Pray ..... *Omer A. Hodgman*

Many students who have not previously attended Unity Training School are coming this year, for more than ever they feel the need of definite spiritual training and study. Men and women who have given their lives to the study and practice of Truth are here to instruct and guide these students.

Whether you are studying to take an active part in Unity leadership or are simply seeking to increase your own spiritual understanding, a term at Unity Training School will be of great value to you. Perhaps you can combine your vacation with the summer term at Unity Farm this year.

An illustrated prospectus giving you full details of all six terms of the Unity Training School will be sent to you without charge upon request. Address a card or letter to Registrar, Unity Training School, Lee's Summit, Mo.

For Our Neighbors

Many friends who read Unity literature in foreign languages only are finding it difficult to send money for their publications at this time, so a Good Neighbor Fund has been established at Unity headquarters to help meet the expenses of publication and of sending Unity literature to these friends. *Lessons in Truth* in Russian and in Spanish, for example, as well as any of our other foreign publications are being sent without charge to those who desire them. If you would like to help in this work simply ask to join the Good Neighbor Club and your love gift will be used for this purpose.

Unity's Work in Prisons

Early in the Unity work Charles Fillmore urged that men and women imprisoned for breaking man-made laws should be educated spiritually so that they might go out into the world again as free, understanding souls. A Unity student in the State of Washington contributed $5 toward a postage fund to help send literature to prisoners, and this started the Silent-70 work.

Now Unity magazines and books are sent free to prisoners in all parts of the world, and many of the prisoners write to Unity regularly for spiritual help and encouragement. Occasionally a happy, successful man will come to Unity headquarters, and it will be learned that he was once a prisoner who found spiritual freedom through the study of Unity.

Current copies of Unity magazines are sent to prisons in New Zealand, Australia, Africa, Alaska, and many other places, as well as to prisons here in the United States. This work is sustained by the love offerings of friends.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. and Beulah Scott, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 116 7th ave E

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, Elks Club

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity Assn, Maccabees bldg; Virginia Shipley (LT) Unity cl, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity cl, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, YWCA

Pontiac—LuDora BeVier (LM) Unity cen, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Weassel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LM) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, Harding hotel

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—E. St. John (LM) Unity, YMCA

Zanesville—Fannye Treaster (LM) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity. Gardner hotel

Ft Worth—Hobart and Ruth Gillespie (LM) Unity, Texas hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity cl (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Janesville—Mae Lundahl, Unity, Meyers hotel

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg

Regina—Regina Truth Centre (Unity), 501 Westman Chambers

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM UNITY

Spiritual Victory

In the September issue of *Unity* Kathleen W. Welch will bring you an article entitled "V for Victory." In it she compares the physical with the spiritual method of gaining a victory. In support of the latter she cites the experiences of David,

Daniel, and other Biblical characters who became victors through their unshaken faith in the power of God.

Today as never before Christians are being called upon to prove the steadfastness of their faith, the strength of their spiritual courage; and the forthcoming article will show you how to hold fast to the realization that God is the only presence and power and that right can never be destroyed by might.

"You came into this world equipped to meet every demand that this world will make of you."

Benediction

"Father, in Thy hands and keeping, now I place all my affairs, every little situation, all my little tasks and cares, all my loved ones, fully knowing they can neither fail nor fall. They are in Thy sure protection while Thy love encircles all. In this joyous reassurance, I relinquish worry thought. From my shoulders loads are lifted. I accept Thy Truth as taught: just to cast on Thee the burden and no longer be afraid, to behold Thy prompt salvation, to depend upon Thine aid. Take my loved ones in Thy keeping; they Thy blessing will receive. Let Thy holy benediction be outpoured as I believe! As my faith in Thee increases, give them back then one by one, steadied in their thought and vision, when Thy work in them is done. Amen."

This beautiful benediction is now printed on a card especially for those who have loved ones in the armed services, and if you wish a copy for yourself or some friend it will be sent you without charge. The card is titled *For Thy Benediction.*

How the Unity Work Grew

A long time ago a man and a woman had an idea: that sickness and poverty were unnecessary and not a part of God's plan for anyone—and they sought a medium by which to give this idea to the world. *Modern Thought,* now *Unity* magazine, was the medium they chose, and in April, 1889, the first issue appeared.

It is often said that one thing leads to another, and that is the way it was with the Unity work. Myrtle Fillmore wanted a magazine for children, and in August, 1893, *Wee Wisdom* commenced publication.

It seemed necessary for Unity Society, the Kansas City organization of Unity students to have a church bulletin, and in May, 1909, Lowell Fillmore became editor of *Weekly Unity.* This little paper was so popular and so much in demand that it was soon going out to Unity students everywhere, and it became a Unity School publication.

Good Business magazine was started in July, 1922; *Daily Word* in July, 1924; *Progress* in January, 1927.

Some students write that they have been continuous subscribers for certain of the magazines from the time they started publication. Others tell us that they take all six magazines and couldn't do without any one of them. Sample copies of the Unity magazines will be sent you upon request.

Stories from Real Life

Lovingly in the Hands of the Father is a book that can help you realize many of the blessings in life, for the chapters of this book are true stories of actual victories over fear, lack, and unhappiness.

Through these inspirational stories many Unity students have caught the joy and peace that comes from perfect trust in God.

Let's Walk in Sunlight

Would you like to take an inspiring walk that will lift you out of the shadows of doubt and fear and guide you into the light of freedom and joy?

The Sunlit Way will take you by the hand and go with you for just such a walk. This book was written by Ernest C. Wilson from his own experience in the hope that some of the glory, joy, and well-being of the "sunlit way" might reach you.

In this book Doctor Wilson points out how to get immediate results, overcome fear, and learn to rely on the source of all power, God, by looking within yourself to find the great treasures that lie there waiting for expression.

For Men in Uniform

Young men everywhere are wearing uniforms of one sort or another, and with the uniform they are wearing new responsibilities and new duties. They are meeting new experiences.

How are these experiences going to affect our young men? How may the young men make the time spent in uniform an asset and not a liability? What possibilities does the service in the armed forces hold for our young men?

Clinton E. Bernard answers these questions in a new pamphlet, *Young Man in Uniform,* that is being sent out now by Silent Unity to young men in the armed services. Mr. Bernard, himself a soldier at one time, is now associate editor of *Good Business* magazine, and this article first appeared in *Good Business.*

If you wish a copy of *Young Man in Uniform* for someone in the service it will be sent to you without charge.

"Every time I write for a Prosperity Bank and start the drill big things happen in my life, some of them nothing less than miracles."—*Mrs. E. K. L., Canada.*

One of a Hundred

In a scientific survey conducted by Purdue University *Wee Wisdom,* Unity's magazine for boys and girls, is named as one of a hundred representative magazines selected from among the 6,468 magazines published in this country. Thus *Wee Wisdom* gains a place in the front rank of American publications.

Because the real purpose of *Wee Wisdom* is to help shape the character of children and fit them for the responsibilities of life, this magazine is winning more and more recognition from educators and parents.

The Power of Words

God spoke the word and light broke across the heavens. He spoke the word and the world was created. This speaking of the word before the creation takes form gives us a key to demonstrating or creating a new world for ourselves.

This is why the Good Words Club has an important mission today. We all want a new world, yet we often indulge in negative conversation without realizing what we are doing.

Belonging to the Good Words Club helps you remember to watch your words and to speak constructively at all times. If you would like to become a member of the Unity Good Words Club, send a card or letter addressed to Good Words Club, 917 Tracy, Kansas City, Mo.

Step by Step

In his book "Wind, Sand, and Stars" Antoine de Saint Exupery tells us: "What saves a man is to take a step. Then another step."

This is in effect the purpose of the "Calendar of Activity" in *Good Business* magazine: a step, then another step. The "Calendar of Activity" consists of positive resolutions or affirmations, one for each day of the month, printed like a calendar.

By following the month's affirmations step by step you can help build personality, confidence, and success. Many busy persons write us that they detach the "Calendar of Activity" from *Good Business* and put it on the wall or under their desk top so that it may be handy.

Will You Help?

The *Metaphysical Bible Dictionary,* one of Unity's most important books, is to be reprinted soon. The publishing of this

book was such an immense undertaking that some omissions occurred. If you have noticed an omission the editors will appreciate your telling them about it. It is believed this is the only book of its kind, and Unity School desires to have it as complete as possible for those who use it in their study of Truth.

New Foreign Publications

Unity is adding to its publications in foreign languages in its effort to spread Truth to all

parts of the world. *Lessons in Truth* has recently been published in Russian and in Spanish. *Are You Getting All You Want from Life?* a booklet by Helen G. Sherry, is now being printed in Russian, and the pamphlet *Ultimate Victory,* is being published in Spanish.

While all Unity foreign publications have a set price, upon the request of students in other lands they are also sent without charge by means of the Unity "Good Neighbor" plan. This plan helps those who need Unity literature but cannot send money out of their countries to pay for it, and it helps those who feel a need to share their material substance as well as their riches of mind and heart with others.

Think of yourself as always going forward. Realize each day that you are nearer your goal and your ideal than you were the day before. Know that within you lies the power to progress. Nothing in all this world can keep you from advancing when you know this truth.—*Mightier than Circumstance.*

Unity Books and Booklets

For Beginners

Beginning Again	flexible $2; cloth	$1.00
God a Present Help	flexible $2; cloth	1.00
God Is the Answer	flexible $2; cloth	1.00
How I Used Truth	flexible $2; cloth	1.00
How I Used Truth	*French*	.75
Lessons in Truth	flexible $2; cloth	1.00
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Letters of Myrtle Fillmore	flexible $2; cloth	1.00
Lovingly in the Hands of the Father	flexible $2; cloth	1.00
Master Class Lessons	flexible $2; cloth	1.00
New Ways to Solve Old Problems	flexible $2; cloth	1.00
Six-Day Healing Practice, A	*Spanish*, $.10; *English*	.25
Unity's Statement of Faith		.10
Whatsoever Ye Shall Ask	flexible $2; cloth	1.00
Working with God	flexible $2; cloth	1.00

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
Usable Truth	flexible $2; cloth	1.00
What Are You?	*German* or *English*, cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	One Perfect Gift	.10
Breath of Immortality	.10	Prayer of Prayers	.10
Challenge of the Dawn, The	.10	Protecting Presence, The	.10
Great Helper, The *French, Dutch, English*	.10	Song of Life, The	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
Joy Cometh	.10	Way of Faith, The	.10
Life Is Consciousness	.10	What Child Is This?	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

Juvenile

How Jimmie Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

"Why Don't You Try the Prosperity Bank Plan?"

THIS is the suggestion a Unity student made to a friend who was concerned about the increasing demands made upon her salary.

"Will it actually bring me more money?" the friend was curious to know.

"It will bring you new ideas to increase your supply and to straighten out your affairs so that your money will go further."

Many students find this true of their experience with the Bank drill. Prosperity ideas come to them, their affairs smooth out, new channels open as they follow this simple plan. Why don't you try the Prosperity Bank plan as an aid in demonstrating abundance. Fill out the blank below and a Prosperity Bank with full instructions will be sent you.

You may save in the Bank for orders for UNITY magazine for your friends, and a subscription or renewal for yourself, if you wish. Silent Unity will pray with you for your prosperity and success as you follow the drill.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

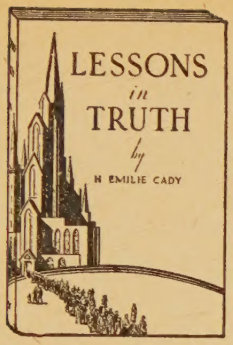
SENDER'S NAME .....

Street .....

City ..... State .....

U-8-42

A WEEK OF STUDY BRINGS A YEAR OF BLESSINGS



Truth students all over the world make a practice of setting aside one week out of each year for the reading and study of *Lessons in Truth,* Unity's textbook of fundamental principles. They find that this week of study, concentration, and consecration, brings them blessings that often last all year long, and many students overcome serious difficulties through this special study.

THIS YEAR "LESSONS IN TRUTH" WEEK IS SEPTEMBER 21-27

Be sure to mark these days on your calendar for the reading and study of *Lessons in Truth.* Since there is strength in united thought, have your book at hand, also your study guide, so that you may join the thousands of students everywhere who are following this plan.

FREE STUDY GUIDE WILL BE SENT YOU

If you already have a copy of *Lessons in Truth* but not a study guide, you may have one without charge upon request. If you do not have *Lessons in Truth* you can obtain a copy at your nearest Unity center or by writing direct to Unity School. *Lessons in Truth* is $1 in the cloth binding.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy Ave., Kansas City, Missouri

★ ★ ★ ★
GIVE TO THE
U. S. O.

The Answer

Mabel Hatton Marks

Men walk tiptoe in darkness,
With eyes forever seeking light,
With feet forever groping for firm ground;
And while they grope and seek
They lend distracted ear to many preachments,
New remedies for all their woes
By which they may preserve
Their pygmy modes of life.
Yet deep down in his heart
Each knows the answer to his quest;
Remembers well but disavows
Those words of long ago;
"Whatsoever ye would"—
The Golden Rule by which to set the world
Upon the way of life.